

11 For the Lord hath redeemed Jacob, and delivered him out of the hand of one that was mightier than he.

12 And they shall come, and shall give praise in Mount Zion: and they shall flow together to the good things of the Lord, for the corn, and wine, and oil, and the increase of cattle and herds, and their soul shall be as a watered garden, and they shall be hungry no more.

13 Then shall the virgin rejoice in the dance, the young men and old men together: and I will turn their mourning into joy, and will comfort them, and make them joyful after their sorrow.

14 And I will fill the soul of the priests with fatness: and my people shall be filled with my good things, saith the Lord.

15 Thus saith the Lord: \*A voice was heard on high of lamentation, of mourning, and weeping of Rachel, weeping for her children, and refusing to be comforted for them, because they are not.

16 Thus saith the Lord: Let thy voice cease from weeping, and thy eyes from tears: for there is a reward for thy work, saith the Lord: and they shall return out of the land of the enemy.

17 And there is hope for thy last end, saith the Lord: and the children shall return to their own borders.

18 Hearing, I heard Ephraim, when he went into captivity: thou hast chastised me, and I was instructed as a young bullock, unaccustomed to the yoke. Convert me, and I shall be converted: for thou art the Lord my God.

19 For, after thou didst convert me, I did penance: and, after thou didst show unto me, I struck my thigh: I am confounded and ashamed, because I have borne the reproach of my youth.

20 Surely Ephraim is an honourable son to me, surely he is a tender child: for, since I spoke of him, I will still remember him. Therefore are my bowels troubled for him: pitying, I will pity him, saith the Lord.

21 Set thee up a watch-tower, make to thee bitterness: direct thy heart into the right way, wherein thou hast walked: return, O virgin of Israel, return to these thy cities.

22 How long wilt thou be dissolute in deliciousness, O wandering daughter? for the Lord hath created a new

\* Matt. ii. 18.—<sup>b</sup> Ezecl. xviii. 2.

VER. 12. *Sion.* There shall be no further schism or idolatry among them.—*No more,* if they prove faithful. This was not the case.

VER. 14. *Fatness.* Abundant crops secured them more plentiful tithes, as long as the people preserved their religion. H.

VER. 15. *High.* Lit. "high places." Heb. *Rama.* H.—There was a city of this name near Bethlehem, where Rachel was buried. Benjamin was her son, and was conducted by this road to Babylon. Chal. Grot. T.—Ephraim and Manasses were also her grandchildren, and she may bewail their captivity by personification. S. Matt. (ii. 18) shows that this prediction was more fully accomplished when the innocents were slain. The same passage may allude to different events. C.

VER. 18. *I was.* Chal., Theodoret, and S. Chrys. have "not." But chastisement produced a salutary effect upon the ten tribes. Osee vi. 1, and xiv. 3.—*Convert.* Bring me back from captivity and from my evil ways. This must be attributed to grace. C.—We cannot repent without it. S. Jer.—*De quod jubes.* S. Aug. Conf. x. 19, and 31, and 37.—God's grace is the principal cause of justification. Man's co-operation is the secondary cause. W.

VER. 19. *Thigh,* through grief.—*Youth,* being seduced by Jeroboam.

VER. 21. *Tower,* to bewail thy past follies; or signals to know the way, or tombs for thy beloved.

VER. 22. *Daughter.* Bury thy dead, and delay thy return no longer. The Israelites did not soon make use of the leave granted by Cyrus. C.—*Man.* Heb. "a hero." T.—The Fathers generally explain this of the incarnation. C.—Christ had the perfect use of reason in the virgin's womb. H.—Even some ancient

thing upon the earth: A WOMAN SHALL COMPASS A MAN.

23 Thus saith the Lord of hosts, the God of Israel: As yet shall they say this word in the land of Juda, and in the cities thereof, when I shall bring back their captivity. The Lord bless thee, the beauty of justice, the holy mountain.

24 And Juda and all his cities shall dwell therein together: the husbandmen, and they that drive the flocks.

25 For I have inebriated the weary soul: and I have filled every hungry soul.

26 Upon this I was as it were awaked out of a sleep, and I saw, and my sleep was sweet to me.

27 Behold the days come, saith the Lord: and I will sow the house of Israel, and the house of Juda, with the seed of men, and with the seed of beasts.

28 And, as I have watched over them, to pluck up, and to throw down, and to scatter, and destroy, and afflict; so will I watch over them, to build up, and to plant them, saith the Lord.

29 In those days they shall say no more: "The fatners have eaten a sour grape, and the teeth of the children are set on edge.

30 But every one shall die for his own iniquity; every man that shall eat the sour grape, his teeth shall be set on edge.

31 \*Behold, the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda:

32 Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; the covenant which they made void, and I had dominion over them, saith the Lord.

33 But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: "I will give my law in their bowels, and I will write it in their heart; and I will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying: Know the Lord; for all shall know me from the least of them even

\* Heb. viii. 8.—<sup>d</sup> Heb. x. 16.

Jews apply this to the Messias. Galatin. vii. 14. C.—"The Lord hath created a new thing in a woman." Aquila.—Symmachus agrees nearly with the Sept. "because the Lord has created thee by salvation a new plantation. Men shall go about in thy salvation." This "might be explained, if it were not sacrilegious to argue respecting God's word by human sense," says S. Jerom; though this censure of "the Vulgate" (Sept.) seems rather harsh. He complains here of his copy. H.

VER. 24. *Together.* Jerusalem shall be large enough to contain all, at the great festivals.

VER. 27. *Men.* They shall increase exceedingly by my blessing. H.

VER. 29. *Edge.* Such observations had been too often made. Ezecl. xviii. 12 H.—Henceforward you shall not suffer for the faults of Achab, Manasses, &c. Each one shall bear his own burden. The captivity has been like a deluge, clearing all away. C.

VER. 31. *Covenant.* That made with the captives was not such. Their covenant is grown old, and at an end, as S. Paul shows. Heb. viii. 8. They were not indeed divided, as they had been. Ezecl. xxxvii. 16.

VER. 32. *Dominion.* As a husband, (Heb. C.) or "Lord." H.—"I despised them." Sept. Heb. viii.

VER. 33. *Heart.* They were more docile after their return: yet still their service was very imperfect and forced.

VER. 34. *Lord.* Christ himself came to instruct mankind. The true God was better known than ever, even by the illiterate. Yet God requires us to have recourse to men, in order to know his truths, as S. Paul was sent to Ananias, and the eunuch to Philip. H.—The apostles were enlightened by the Holy Ghost.

to the greatest, saith the Lord: \*for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the Lord, who giveth the sun for the light of the day, the order of the moon and of the stars, for the light of the night; who stirreth up the sea, and the waves thereof roar, the Lord of hosts is his name.

36 If these ordinances shall fail before me, saith the Lord; then also the seed of Israel shall fail, so as not to be a nation before me for ever.

37 Thus saith the Lord: If the heavens above can be measured, and the foundations of the earth searched out beneath; I also will cast away all the seed of Israel, for all that they have done, saith the Lord.

38 Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hanameel, even to the gate of the corner.

39 And the measuring line shall go out farther in his sight upon the hill Gareb; and it shall compass Goatha.

40 And the whole valley of dead bodies, and of ashes, and all the country of death, even to the torrent Cedron, and to the corner of the horse-gate towards the east, the Holy of the Lord: it shall not be plucked up, and it shall not be destroyed any more for ever.

## CHAP. XXXII.

*Jeremias, by God's commandment, purchases a field of his kinsman: and prophesies the return of the people out of captivity; and the everlasting covenant God will make with his Church.*

**T**HE<sup>b</sup> word that came to Jeremias, from the Lord, in the tenth year of Sedecias, king of Juda; the same is the eighteenth year of Nabuchodonosor.

2 At that time the army of the king of Babylon besieged Jerusalem; and Jeremias, the prophet, was shut up in the court of the prison, which was in the house of the king of Juda.

3 For Sedecias, king of Juda, had shut him up, saying: Why dost thou prophesy, saying: Thus saith the Lord: Behold, I will give this city into the hand of the king of Babylon, and he shall take it?

4 And Sedecias, king of Juda, shall not escape out of the hand of the Chaldeans; but he shall be delivered into the hands of the king of Babylon; and he shall speak to him mouth to mouth, and his eyes shall see his eyes.

5 And he shall lead Sedecias to Babylon; and he shall be there till I visit him, saith the Lord. But if you will fight against the Chaldeans, you shall have no success.

<sup>a</sup> Acts x. 43.—<sup>b</sup> A. M. 3415, A. C. 589.

(John vi. 45. S. Aug. de Spir. C.) who still guides the flock by his pastors. The private spirit is too fanatical and delusive. H.—The most ignorant shall easily become acquainted with the truths of salvation. External preaching is requisite, though of little use unless grace touch the mind and the heart. T.

VER. 36. *Ever.* Like the Chanaanites and *Ephraim* during the captivity. Isa. vii. 8. God restored the latter. Yet they are again dispersed for above seventeen centuries, so that this perpetuity, which shall equal the world's duration, belongs to the Church. C.—*Israel* remains, not in the incredulous Jews, but in those who with the apostles embraced and propagated the faith of Christ. S. Jer. W.

VER. 38. *Corner.* On the south, opposite to the former. 2 Esd. iii. 1.

VER. 40 *Valley of Hinnom, or Topheth,* (chap. vii. 32, and xix. 6,) where Cedron flowed. Zac. xiv. 4. C.—*Ever.* Yet the temple was utterly destroyed by the Romans, so that we must explain this of the Catholic Church, founded on a rock, and proof against the *gates of hell*, and all the malice of heretics and persecutors. Matt. xvi. 18. C.

CHAP. XXXII. VER. 1. *Tenth.* The city had been besieged about a year, (chap. xxxix. 1,) and the prophet continued to admonish the king and people of their fate. Chap. xxxiv. C.

6 And Jeremias said: The word of the Lord came to me, saying:

7 Behold, Hanameel, the son of Sellum, thy cousin, shall come to thee, saying: Buy thee my field, which is in Anathoth, for it is thy right to buy it, being next akin

8 And Hanameel, my uncle's son, came to me, according to the word of the Lord, to the entry of the prison, and said to me: Buy my field, which is in Anathoth, in the land of Benjamin; for the right of inheritance is thine, and thou art next of kin to possess it. And I understood that this was the word of the Lord.

9 And I bought the field of Hanameel, my uncle's son, that is in Anathoth: and I weighed him the money, seven staters, and ten pieces of silver.

10 And I wrote it in a book, and sealed it, and took witnesses: and I weighed him the money in the balances.

11 And I took the deed of the purchase, that was sealed, and the stipulations, and the ratifications, with the seals, that were on the outside.

12 And I gave the deed of the purchase to Baruch, the son of Neri, the son of Maasias, in the sight of Hanameel, my uncle's son, in the presence of the witnesses that subscribed the book of the purchase, and before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying:

14 Thus saith the Lord of hosts, the God of Israel. Take these writings, this deed of the purchase that is sealed up, and this deed that is open, and put them in an earthen vessel, that they may continue many days.

15 For thus saith the Lord of hosts, the God of Israel: Houses, and fields, and vineyards shall be possessed again in this land.

16 And, after I had delivered the deed of purchase to Baruch, the son of Neri, I prayed to the Lord, saying:

17 Alas, alas, alas, O Lord God, behold thou hast made heaven and earth by thy great power, and thy stretched-out arm; no word shall be hard to thee.

18 \*Thou showest mercy unto thousands, and returnest the iniquity of the fathers into the bosom of their children after them; O most mighty, great, and powerful, the Lord of hosts is thy name.

19 Great in counsel, and incomprehensible in thought; whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his devices.

<sup>a</sup> Exod. xxxiv. 7.

VER. 2. *Court,* at large, so that people might come to him freely. He was not chained or in prison, as chap. xxxvii. 15, and xxxviii. 6, 13. C.

VER. 4. *Eyes.* They were afterwards put out at Reblatha, (H.) so that he could not see Babylon. Eze. xii. 13. W.

VER. 7. *Next.* Priests could sell only to their fellow priests. Lev. xxv. 34 S. Jer.—Others might dispose of their landed property to any, until the year of jubilee. The nearest relation had the first offer, but he was not obliged to purchase. C.

VER. 9. *Silver.* Heb. "seventeen sicles of silver." H.—Coin was not yet used. C.

VER. 14. *Days,* safe from dampness, &c. Thus Origen found a version of the Bible preserved at Jericho. C.

VER. 17. *Alas.* Heb. *ae, ah!* only once. Sept. "O, thou Being, Lord God." H.—*Hard.* Heb. also, "hidden, wonderful," &c. C.

VER. 18. *After them,* to the third and fourth generation. Exod. xxxiv. 7 His mercy is more exalted. C.

VER. 20. *Day.* We remember thy ancient miracles, and witness others.

VER. 23. *Any of.* Lit. "all those," which seems better, as he who offends

20 Who hast set signs and wonders in the land of Egypt, even until this day, and in Israel, and amongst men, and hast made thee a name as at this day.

21 And hast brought forth thy people Israel, out of the land of Egypt, with signs, and with wonders, and with a strong hand, and a stretched-out arm, and with great terror.

22 And hast given them this land which thou didst swear to their fathers, to give them a land flowing with milk and honey.

23 And they came in, and possessed it; but they obeyed not thy voice, and they walked not in thy law: and they did not any of those things that thou didst command them to do, and all these evils are come upon them.

24 Behold works are built up against the city to take it: and the city is given into the hands of the Chaldeans, who fight against it, by the sword, and the famine, and the pestilence: and what thou hast spoken is all come to pass, as thou thyself seest.

25 And sayest thou to me, O Lord God: Buy a field for money, and take witnesses, whereas the city is given into the hands of the Chaldeans?

26 And the word of the Lord came to Jeremias, saying:

27 Behold I am the Lord, the God of all flesh: shall any thing be hard for me?

28 Therefore, thus saith the Lord: Behold, I will deliver this city into the hands of the Chaldeans, and into the hands of the king of Babylon, and they shall take it.

29 And the Chaldeans that fight against this city, shall come and set it on fire, and burn it, with the houses upon whose roofs they offered sacrifice to Baal, and poured out drink-offerings to strange gods, to provoke me to wrath.

30 For the children of Israel, and the children of Juda, have continually done evil in my eyes from their youth: the children of Israel, who even till now provoke me with the work of their hands, saith the Lord.

31 For this city hath been to me a provocation and indignation from the day that they built it, until this day, in which it shall be taken out of my sight.

32 Because of all the evil of the children of Israel, and of the children of Juda, which they have done, provoking me to wrath, they and their kings, their princes, and their priests, and their prophets, the men of Juda, and the inhabitants of Jerusalem.

33 And they have turned their backs to me, and not their faces: when I taught them early in the morning, and instructed them, and they would not hearken to receive instruction.

<sup>a</sup> 4 Kings xxi. 4.

in one, becomes guilty of all; and the Jews certainly had observed some precepts, though they did not persevere unto the end. H.

VER. 25. *Is given*, in the eternal decrees. Ver. 28. H.

VER. 29. *Baal*, the sun, &c. Chap. xix. 18; Soph. i. 5; and 4 Kings xxiii. 12. C.

VER. 30. *Continually*, (Sym.,) "moreover," (Aq.) or "alone." Sept. and Theodot. Ver. 23. H.

VER. 31. *Built it*. The Jebusites polluted it. David himself offended, as well as Solomon, and under all the kings many crimes were committed, (C.) which is always the case in large cities. H.

VER. 35. *Consecrate*. Heb. "make them pass" through or into the fire, to be consumed in honour of Moloch. 4 Kings xxi. 6.

VER. 37. *Lands*. What is here said must be understood of the captives, yet in such a manner that Christians are more particularly designated, for the Jews never enjoyed such perfect security, nor followed one way, nor enjoyed the eternal

34 <sup>a</sup> And they have set their idols in the house, in which my name is called upon, to defile it.

35 And they have built the high places of Baal, which are in the valley of the son of Ennom, to consecrate their sons and their daughters to Moloch: which I commanded them not, neither entered it into my heart, that they should do this abomination, and cause Juda to sin.

36 And now, therefore, thus saith the Lord, the God of Israel, to this city, whereof you say that it shall be delivered into the hands of the king of Babylon, by the sword, and by famine, and by pestilence:

37 Behold I will gather them together out of all the lands to which I have cast them out, in my anger, and in my wrath, and in my great indignation: and I will bring them again into this place, and will cause them to dwell securely.

38 And they shall be my people, and I will be their God.

39 And I will give them one heart and one way, that they may fear me all days: and that it may be well with them, and with their children after them.

40 And I will make an everlasting covenant with them, and will not cease to do them good: and I will give my fear in their heart, that they may not revolt from me.

41 And I will rejoice over them, when I shall do them good: and I will plant them in this land in truth, with my whole heart, and with all my soul.

42 For thus saith the Lord: As I have brought upon this people all this great evil, so will I bring upon them all the good that I now speak to them.

43 And fields shall be purchased in this land: whereof you say that it is desolate, because there remaineth neither man nor beast, and it is given into the hands of the Chaldeans.

44 Fields shall be bought for money, and deeds shall be written and sealed, and witnesses shall be taken, in the land of Benjamin, and round about Jerusalem, in the cities of Juda, and in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: for I will bring back their captivity, saith the Lord.

### CHAP. XXXIII.

*God promises reduction from captivity, and other blessings: especially the coming of Christ, whose reign in his Church shall be glorious and perpetual.*

**A**ND <sup>b</sup>the word of the Lord came to Jeremias the second time, while he was yet shut up in the court of the prison, saying:

2 Thus saith the Lord, who will do, and will form it, and prepare it, the Lord is his name.

<sup>b</sup> A. M. 3414, A. C. 590.

covenant, (ver. 39, 40; chap. xxxi. 31. C.) except those who embraced the true faith of Christ. At all times one religion alone can be pleasing to God, (ver. 39,) and those who were saved under the old law, must have believed in a Redeemer to come, as we must do in one already past. H.

VER. 44. *Juda, and in*. A further description of these cities is given, situated about the capital, Hebron, Sephala, (*the plain*), near Gaza, (C.) and the *Negeb* or *south* country, (H.) towards Arabia. Here the excellent commentary of S. Jerom ends, to our great loss. C.—He never wrote on Baruch, on the epistle of Jeremias the Gr. parts of Daniel, &c., as the Jews did not allow them to be canonical, and the point was not then decided. The Church styles S. Jerom "the greatest doctor in expounding the sacred Scriptures," as he translated and illustrated the greatest part of them (H.); and indeed he seems to have been best qualified for the undertaking of all the Fathers. Du Pin.

CHAP. XXXIII. VER. 1. *Time*. Soon after the former. C.

3 Cry to me, and I will hear thee: and I will show thee great things, and sure things, which thou knowest not.

4 For thus saith the Lord, the God of Israel, to the houses of this city, and to the houses of the king of Juda, which are destroyed, and to the bulwarks, and to the sword.

5 Of them that come to fight with the Chaldeans, and to fill them with the dead bodies of the men whom I have slain in my wrath, and in my indignation, hiding my face from this city because of all their wickedness.

6 Behold I will close their wounds and give them health, and I will cure them: and I will reveal to them the prayer of peace and truth.

7 And I will bring back the captivity of Juda, and the captivity of Jerusalem: and I will build them as from the beginning.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me: and I will forgive all their iniquities, whereby they have sinned against me, and despised me.

9 And it shall be to me a name, and a joy, and a praise, and a gladness before all the nations of the earth, that shall hear of all the good things which I will do to them: and they shall fear and be troubled for all the good things, and for all the peace, that I will make for them.

10 Thus saith the Lord: There shall be heard again in this place, (which you say is desolate, because there is neither man nor beast: in the cities of Juda, and without Jerusalem, which are desolate without man, and without inhabitant, and without beast,)

11 The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say: Give ye glory to the Lord of hosts, for the Lord is good, for his mercy endureth for ever: and of them that shall bring their vows into the house of the Lord: for I will bring back the captivity of the land as at the first, saith the Lord.

12 Thus saith the Lord of hosts: There shall be again in this place, that is desolate without man, and without beast, and in all the cities thereof, an habitation of shepherds, causing their flocks to lie down.

13 And in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: and in the land of Benjamin, and round about Jerusalem, and in the cities of Juda shall the flocks pass again under the hand of him that numbereth them, saith the Lord.

14 Behold the days come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Juda.

VER. 3. *Cry.* The prophetic spirit was sometimes granted to earnest prayer. *Dal.* ix. 2, and x. 3.

VER. 6. *Their.* The houses, wounds, or *breaches*. *Heb.* and *Sept.* C.—*Peace.* That is, the peace and welfare which they pray for. *Ch.*

VER. 9. *Iniquity*, by means of the captivity, which shall be a sort of baptism. *Chap.* xxxi. 29. C.

VER. 9. *And it.* Jerusalem, as a figure of the Church. M.—*Fear.* worship, and desist from persecuting God in his saints, (H.) whom he so highly favours.

VER. 11. *Vows.* Promised victims of thanksgiving. C.—*First*, when they were settled in it under Josue. H.

VER. 13. *Mountains.* *Chap.* xxxii. 44.—*Numbereth* them, they come into the fold. C.—*Chal.* “my people shall be instructed, and formed by the hand of the *Messias.*” H

VER. 15. *Bud*, or orient, Christ, (C.) of whom Zorobabel was a figure.

15 In those days, and at that time, I will make the bud of justice to spring forth unto David, and he shall do judgment and justice in the earth.

16 In those days shall Juda be saved, and Jerusalem shall dwell securely: and this is the name that they shall call him, The Lord our just one.

17 For thus saith the Lord: There shall not be cut off from David a man to sit upon the throne of the house of Israel.

18 Neither shall there be cut off from the priests and Levites a man before my face, to offer holocausts, and to burn sacrifice, and to kill victims continually.

19 And the word of the Lord came to Jeremias, saying:

20 Thus saith the Lord: If my covenant with the day can be made void, and my covenant with the night, that there should not be day and night in their season:

21 Also my covenant with David, my servant, may be made void, that he should not have a son to reign upon his throne, and with the Levites and priests, my ministers

22 As the stars of heaven cannot be numbered, nor the sand of the sea be measured: so will I multiply the seed of David, my servant, and the Levites, my ministers.

23 And the word of the Lord came to Jeremias, saying.

24 Hast thou not seen what this people hath spoken, saying: The two families which the Lord hath chosen, are cast off: and they have despised my people, so that it is no more a nation before them?

25 Thus saith the Lord: If I have not set my covenant between day and night, and laws to heaven and earth:

26 Surely I will also cast off the seed of Jacob, and of David, my servant, so as not to take any of his seed to be rulers of the seed of Abraham, Isaac, and Jacob: for I will bring back their captivity, and will have mercy on them.

#### CHAP. XXXIV.

*The prophet foretells that Sedecias shall fall into the hands of Nabuchodonosor. God's sentence upon the princes and people that had broken his covenant.*

THE word that came to Jeremias from the Lord, (when Nabuchodonosor, king of Babylon, and all his army, and all the kingdoms of the earth that were under the power of his hand, and all the people fought against Jerusalem, and against all the cities thereof,) saying:

2 Thus saith the Lord, the God of Israel: Go, and speak to Sedecias, king of Juda, and say to him: Thus saith the Lord: Behold, I will deliver this city into the hands of the king of Babylon, and he shall burn it with fire.

3 And thou shalt not escape out of his hand; but thou

\* A. M. 3414, A. C. 590.

Theodoret. All cannot be verified of the latter. Ver. 16. C.—The Jews themselves explain this of the *Messias*. Calov.

VER. 17. *David.* This was verified in Christ, who is of the house of David, and whose kingdom in his Church shall have no end. Ch.

VER. 18. *Priests.* This promise relates to the Christian priesthood; which shall also continue for ever: the functions of which (more especially the great sacrifice of the altar) are here expressed, by the name of holocausts, and other offerings of the law, which were so many figures of the Christian sacrifice. Ch.—The Levitical sacrifices have ceased for seventeen centuries. But Christ will officiate by his ministers till the end of time. C.—S. Hypolitus and all the Fathers agree that the blessed Eucharist is the complement of all the ancient sacrifices. W.

VER. 24. *Families of kings and priests, (Ch.) or the two kingdoms of Israel and Juda.*

CHAP. XXXIV. VER. 1. *Came*, in the eleventh year of Sedecias, before the Chaldees returned to the siege. *Chap.* xxxvii. 4.

shalt surely be taken, and thou shalt be delivered into his hand: and thy eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and thou shalt go to Babylon.

4 Yet hear the word of the Lord, O Sedecias, king of Juda: Thus saith the Lord to thee: Thou shalt not die by the sword,

5 But thou shalt die in peace; and according to the burnings of thy fathers, the former kings that were before thee, so shall they burn thee: and they shall mourn for thee, saying: Alas, Lord: for I have spoken the word, saith the Lord.

6 And Jeremias, the prophet, spoke all these words to Sedecias, the king of Juda, in Jerusalem.

7 And the army of the king of Babylon fought against Jerusalem, and against all the cities of Juda that were left, against Lachis, and against Azecha: for these remained of the cities of Juda, fenced cities.

8 The word that came to Jeremias from the Lord, after that king Sedecias had made a covenant with all the people in Jerusalem, making a proclamation:

9 That every man should let his man-servant, and every man his maid-servant, being a Hebrew man or a Hebrew woman, go free: and that they should not lord it over them; to wit, over the Jews, their brethren.

10 And all the princes, and all the people, who entered into the covenant, heard that every man should let his man-servant, and every man his maid-servant, go free, and should no more have dominion over them: and they obeyed, and let them go free.

11 But afterwards they turned: and brought back again their servants and their handmaids, whom they had let go free, and brought them into subjection as men-servants and maid-servants.

12 And the word of the Lord came to Jeremias from the Lord, saying:

13 Thus saith the Lord, the God of Israel: I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying:

14 \*At the end of seven years, let ye go every man, his brother, being a Hebrew, who hath been sold to thee, so he shall serve thee six years: and thou shalt let him go free from thee: and your fathers did not hearken to me, nor did they incline their ear.

15 And you turned to-day, and did that which was right in my eyes, in proclaiming liberty every one to his

<sup>a</sup> Exod. xxi. 2; Deut. xv. 12.

VER. 3. Go to, yet shalt not see Babylon, (Ezec. xii. 13,) his eyes being put out. Chap. xxxii. 4. C. See 4 Kings xxv. 7. W.

VER. 5. Peace. That is, by a natural death. Ch.—Burn thee, like Asa (2 Par. xvi. 14. C.); or aromatical spices were only burnt over their dead bodies, which were also embalmed. Sanct. Vat., &c.

VER. 7. Lachis, near Hebron. Detachments were sent to different places.

VER. 9. Brethren. The sabbatical year happened in the ninth of Sedecias, when the Chaldees approaching, caused him to show some signs of religion. But when they departed to meet the Egyptians, the people repented of what they had done well. C.

VER. 16. And set. Heb. "to their own soul," to do as they pleased. H.

VER. 17. For you. I acknowledge you no longer as my servant. I will let loose the sword, &c. against you.

VER. 18. Parts. This was done to signify that if they transgressed, they consented to be slain. Gen. xv. 9. 17. It seems Sedecias and his subjects had solemnly ratified the covenant made at Sinai, being impressed with fear of the enemy.

brother: and you made a covenant in my sight, in the house upon which my name is invoked.

16 And you are fallen back, and have defiled my name: and you have brought back again every man his man-servant, and every man his maid-servant, whom you had let go free, and set at liberty: and you have brought them into subjection to be your servants and handmaids.

17 Therefore thus saith the Lord: You have not hearkened to me, in proclaiming liberty, every man to his brother, and every man to his friend: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine: and I will cause you to be removed to all the kingdoms of the earth.

18 And I will give the men, that have transgressed my covenant, and have not performed the words of the covenant, which they agreed to in my presence, when they cut the calf in two,<sup>b</sup> and passed between the parts thereof:

19 The princes of Juda, and the princes of Jerusalem, the eunuchs and the priests, and all the people of the land, that passed between the parts of the calf:

20 And I will give them into the hands of their enemies, and into the hands of them that seek their life: and their dead bodies shall be for meat to the fowls of the air, and to the beasts of the earth.

21 And Sedecias, the king of Juda, and his princes, I will give into the hands of their enemies, and into the hands of them that seek their lives, and into the hands of the armies of the king of Babylon, which are gone from you.

22 Behold I will command, saith the Lord, and I will bring them again to this city, and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Juda a desolation, without an inhabitant.

### CHAP. XXXV.

*The obedience of the Rechabites condemns the disobedience of the Jews.*

*The reward of the Rechabites.*

THE<sup>c</sup> word that came to Jeremias from the Lord in the days of Joakim, the son of Josias, king of Juda, saying:

2 Go to the house of the Rechabites: and speak to them, and bring them into the house of the Lord, into one of the chambers of the treasures, and thou shalt give them wine to drink.

3 And I took Jezonias, the son of Jeremias, the son of Habsanias, and his brethren, and all his sons, and the whole house of the Rechabites.

4 And I brought them into the house of the Lord, to

<sup>b</sup> Gen. xv. 20.—<sup>c</sup> A. M. 3398, A. C. 606.

VER. 21. From you, to attack Egypt. Afterwards the various detachments came and took Jerusalem. C.

CHAP. XXXV. VER. 1. Joakim, when Nabuchodonosor besieged him again in his seventh year. The Rechabites then pitched their tents in Jerusalem. Ver 11. C.—Here we behold a figure of religious orders in the Church, as well as in the Nazarites and disciples of the prophets. Num. vi., and 4 Kings i. They observed certain rules for acquiring greater perfection, and refrained from many things which were otherwise lawful. Thus various religious orders, both of men and of women, have flourished in the Church, and though they have different names and regulations, yet they are not sects, as heretics would pretend, but all follow the same faith, use the same sacraments, and are a great ornament to the Catholic Church, by their profession of the three essential vows of poverty, chastity, and obedience, in imitation of the apostles. Matt. xix. 12.—Joakim. This happened before the preceding prophecies. W.

VER. 2. Rechabites. These were of the race of Jethro, father-in-law to Moses. Ch.

the treasure-house of the sons of Hanan, the son of Jegede-lias, the man of God, which was by the treasure-house of the princes, above the treasure of Maasias, the son of Sellum, who was keeper of the entry.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups: and I said to them: Drink ye wine.

6 And they answered: We will not drink wine; because Jonadab, the son of Rechab, our father, commanded us, saying: You shall drink no wine, neither you nor your children, for ever:

7 Neither shall ye build houses, nor sow seed, nor plant vineyards, nor have any: but you shall dwell in tents all your days, that you may live many days upon the face of the earth, in which you are strangers.

8 Therefore we have obeyed the voice of Jonadab, the son of Rechab, our father, in all things that he commanded us: so as to drink no wine all our days: neither we, nor our wives, nor our sons, nor our daughters:

9 Nor to build houses to dwell in, nor to have vineyard, or field, or seed:

10 But we have dwelt in tents, and have been obedient according to all that Jonadab, our father, commanded us.

11 But when Nabuchodonosor, king of Babylon, came up to our land, we said: Come, let us go into Jerusalem, from the face of the army of the Chaldeans, and from the face of the army of Syria: and we have remained in Jerusalem.

12 And the word of the Lord came to Jeremias, saying:

13 Thus saith the Lord of hosts, the God of Israel: Go, and say to the men of Juda, and to the inhabitants of Jerusalem: Will you not receive instruction, to obey my words? saith the Lord.

14 The words of Jonadab, the son of Rechab, by which he commanded his sons not to drink wine, have prevailed: and they have drunk none to this day, because they have obeyed the commandment of their father: but I have spoken to you, rising early and speaking, and you have not obeyed me.

15 And I have sent to you all my servants, the prophets, rising early, and sending and saying: <sup>b</sup>Return ye every man from his wicked way, and make your ways good: and follow not strange gods, nor worship them, and you shall dwell in the land which I gave you and your fathers: and you have not inclined your ear, nor hearkened to me.

16 So the sons of Jonadab, the son of Rechab, have

<sup>a</sup> 4 Kings x. 15.—<sup>b</sup> Supra, xviii. 11, and xxv. 5.

constantly kept the commandment of their father, which he commanded them: but this people hath not obeyed me.

17 Therefore thus saith the Lord of hosts, the God of Israel: Behold I will bring upon Juda, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them, because I have spoken to them, and they have not heard: I have called to them, and they have not answered me.

18 And Jeremias said to the house of the Rechabites Thus saith the Lord of hosts, the God of Israel: Because you have obeyed the commandment of Jonadab, your father, and have kept all his precepts, and have done all that he commanded you:

19 Therefore thus saith the Lord of hosts, the God of Israel: There shall not be wanting a man of the race of Jonadab, the son of Rechab, standing before me for ever

### CHAP. XXXVI.

*Jeremias sends Baruch to read his prophecies in the temple; the book is brought to king Joakim, who burns it. The prophet denounces his judgment, and causes Baruch to write a new copy.*

AND it came to pass <sup>c</sup>in the fourth year of Joakim, the son of Josias, king of Juda, that this word came to Jeremias by the Lord, saying:

2 Take thee a roll of a book, and thou shalt write in it all the words that I have spoken to thee against Israel and Juda, and against all the nations, from the day that I spoke to thee, from the days of Josias even to this day.

3 If so be, when the house of Juda shall hear all the evils that I purpose to do unto them, that they may return every man from his wicked way: and I will forgive their iniquity and their sin.

4 So Jeremias called Baruch, the son of Nerias: and Baruch wrote from the mouth of Jeremias, all the words of the Lord, which he spoke to him, upon the roll of a book.

5 And Jeremias commanded Baruch, saying: I am shut up, and cannot go into the house of the Lord.

6 Go thou in, therefore, and read out of the volume which thou hast written from my mouth, the words of the Lord, in the hearing of all the people in the house of the Lord, on the fasting day; and, also, thou shalt read them in the hearing of all Juda, that come out of their cities:

7 If so be, they may present their supplication before the Lord, and may return every one from his wicked way; for great is the wrath and indignation which the Lord hath pronounced against this people.

8 And Baruch, the son of Nerias, did according to all that Jeremias, the prophet, had commanded him, reading

<sup>c</sup> A. M. 3398, A. C. 606.

CHAP. XXXVI. VER. 1. *Fourth*, towards the conclusion, after the siege was raised. Ver. 6, 9.

VER. 2. *Write*. He had already prophesied twenty-two years. Now he was more frequently ordered to write. C.

VER. 3. *If*. This indicates free-will. H.

VER. 4. *Book*. This was afterwards burnt. What he wrote a second time has not come down to us, in the same order. C.

VER. 5. *Shut up*. Not that the prophet was now in prison; for the contrary appears from ver. 19, but that he kept himself shut up, by reason of the persecutions he had lately met with. See chap. xxvi. Ch.

VER. 6. *Fasting day* of expiation, (Usher, A. 3398,) or rather on (H.) the day prescribed in the ninth month, ver. 9. Lyran. T.

VER. 7. *They*. Lit. "their supplication may fall prostrate before," &c. H.—Jeremias finds means to instruct the people: the word of God is not bound 2 Tim. ii. 9. C.

VER. 5. *Wine*. This was not an exhortation, but a trial. H.  
VER. 7. *Days*. The reward of dutiful children. Exod. xx. 12. These are models of those Christians who follow the rule of some virtuous person, in order to be at a greater distance from any transgression of the law, and to observe it with more perfection. C.—"If a father could lay such an injunction on his descendants, and they receive commendation for observing it, why may not the Fathers of the Church enjoin things which are not of themselves necessary, but . . . useful to avoid the occasions of evil, or to advance in virtue?" says Grotius, a Protestant, after S. Jerom, (ad Paulin,) S. Aug. in Psal. lxx., &c. H.

VER. 11. *Syria*. 4 Kings xxiv. 2. The mention of these shows that this was the second siege, when Joakim was slain, and many led into captivity, (chap. lli. 28,) with these Rechabites. C.

VER. 19. *Before me*, in an honourable situation (1 Par. ii. 55) about the temple. It was not requisite that they should be Levites. C.—*For ever*. Their reward shall be eternal bliss. H.

out of the volume the words of the Lord, in the house of the Lord.

9 And it came to pass in the fifth year of Joakim, the son of Josias, king of Juda, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that were come together out of the cities of Juda to Jerusalem.

10 And Baruch read out of the volume the words of Jeremias, in the house of the Lord, in the treasury of Gamarias, the son of Saphan the scribe, in the upper court, in the entry of the new gate of the house of the Lord, in the hearing of all the people.

11 And when Micheas, the son of Gamarias, the son of Saphan, had heard out of the book all the words of the Lord,

12 He went down into the king's house, to the secretary's chamber; and behold all the princes sat there; Elisama, the scribe, and Dalaias, the son of Semeias, and Elnathan, the son of Achobor, and Gamarias, the son of Saphan, and Sedecias, the son of Hananias, and all the princes.

13 And Micheas told them all the words that he had heard, when Baruch read out of the volume in the hearing of the people.

14 Therefore all the princes sent Judi, the son of Nathanias, the son of Selemias, the son of Chusi, to Baruch, saying: Take in thy hand the volume in which thou hast read in the hearing of the people, and come. So Baruch, the son of Nerias, took the volume in his hand, and came to them.

15 And they said to him: Sit down and read these things in our hearing. And Baruch read in their hearing.

16 And when they had heard all the words, they looked upon one another with astonishment, and they said to Baruch: We must tell the king all these words.

17 And they asked him, saying: Tell us how didst thou write all these words from his mouth.

18 And Baruch said to them: With his mouth he pronounced all these words as if he were reading to me: and I wrote in a volume with ink.

19 And the princes said to Baruch: Go, and hide thee, both thou and Jeremias, and let no man know where you are.

20 And they went in to the king, into the court; but they laid up the volume in the chamber of Elisama, the scribe; and they told all the words in the hearing of the king.

21 And the king sent Judi that he should take the volume: who, bringing it out of the chamber of Elisama, the scribe, read it in the hearing of the king, and of all the princes that stood about the king.

VER. 9. *Fast.* Probably on account of the catastrophe the second year. Dan. L. 2. All came to Jerusalem on such occasions.

VER. 10. *Gate,* on the east, (2 Par. xx. 5,) leading to the court of the priests. C.

VER. 18. *Reading.* No study was requisite. H.

VER. 19. *Are.* Thus they provide for the safety of the prophets, and perform their duty to the king.

VER. 21. *Read it.* This was the third time. It was in vain afterwards to destroy the book.

VER. 22. *Winter-house.* He was very magnificent, and had other apartments for summer. — *Hearth.* There was no chimney used, and the smoke went out by the door, or by holes at the top of the room, as we see in some old monasteries. C.

22 Now the king sat in the winter-house, in the ninth month; and there was a hearth before him, full of burning coals.

23 And when Judi had read three or four pages, he cut it with the penknife, and he cast it into the fire that was upon the hearth, till all the volume was consumed with the fire that was on the hearth.

24 And the king, and all his servants that heard all these words, were not afraid, nor did they rend their garments.

25 But yet Elnathan, and Dalaias, and Gamarias spoke to the king, not to burn the book; and he heard them not.

26 And the king commanded Jeremiel, the son of Amelech, and Saraias, the son of Ezriel, and Selemias, the son of Abdeel, to take up Baruch, the scribe, and Jeremias, the prophet: but the Lord hid them.

27 And the word of the Lord came to Jeremias, the prophet, after that the king had burnt the volume, and the words that Baruch had written from the mouth of Jeremias, saying:

28 Take thee again another volume: and write in it all the former words that were in the first volume, which Joakim, the king of Juda, hath burnt.

29 And thou shalt say to Joakim, the king of Juda: Thus saith the Lord: Thou hast burnt that volume, saying: Why hast thou written therein, and said: The king of Babylon shall come speedily, and shall lay waste this land; and shall cause to cease from thence man and beast?

30 Therefore thus saith the Lord against Joakim, the king of Juda: He shall have none to sit upon the throne of David; and his dead body shall be cast out to the heat by day, and to the frost by night.

31 And I will punish him and his seed: and his servants for their iniquities, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Juda, all the evil that I have pronounced against them: but they have not heard.

32 And Jeremias took another volume, and gave it to Baruch, the son of Nerias, the scribe; who wrote in it, from the mouth of Jeremias, all the words of the book which Joakim, the king of Juda, had burnt with fire; and there were added besides, many more words than had been before.

### CHAP. XXXVII.

*Jeremias prophesies that the Chaldeans, who had departed from Jerusalem would return and burn the city. He is cast into prison. His conference with Sedecias.*

**N**OW king Sedecias, the <sup>a</sup>son of Josias, reigned instead of Jechonias, the son of Joakim; whom Nabuchodonosor, king of Babylon, made king in the land of Juda.

<sup>a</sup> 4 Kings xxiv. 17; Infra, iii. 1.

VER. 23. *Pages.* Perhaps what was written on so many skins, (H.) or sheets of paper, pasted together, and rolled up; or there might be some marks to show the different subjects, like the sections used in the synagogue, (C.) or our chapters; though we are assured that all was formerly written without any separation even of letters. H.

VER. 26. *Hid them,* and prevented any one from betraying them. C.—He did not remove them to a place different from what they had chosen by his direction. W.

VER. 30. *None, &c.* Because his son, Joachin or Jechonias, within three months after the death of his father, was carried away to Babylon, so that his reign is not worthy to be taken notice of. Ch.

CHAP. XXXVII. VER. 1. *Sedecias.* He was less impious than his two predecessors: but too weak to do good.

2 \*But neither he, nor his servants, nor the people of the land, did obey the words of the Lord, that he spoke in the hand of Jeremias, the prophet.

3 And <sup>b</sup>king Sedecias sent Juchal, the son of Selemias, and Sophonias, the son of Maasias, the priest, to Jeremias the prophet, saying: Pray to the Lord, our God, for us.

4 Now Jeremias walked freely in the midst of the people; for they had not as yet cast him into prison. And the army of Pharao was come out of Egypt; and the Chaldeans that besieged Jerusalem, hearing these tidings, departed from Jerusalem.

5 And the word of the Lord came to Jeremias, the prophet, saying:

6 Thus saith the Lord, the God of Israel: Thus shall you say to the king of Juda, who sent you to inquire of me: Behold the army of Pharao, which is come forth to help you, shall return into their own land, into Egypt.

7 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

8 Thus saith the Lord: Deceive not your souls, saying: The Chaldeans shall surely depart and go away from us: for they shall not go away.

9 But if you should even beat all the army of the Chaldeans that fight against you, and there should be left of them some wounded men; they shall rise up, every man from his tent, and burn this city with fire.

10 Now, when the army of the Chaldeans was gone away from Jerusalem, because of Pharao's army,

11 Jeremias went forth out of Jerusalem, to go into the land of Benjamin, and to divide a possession there in the presence of the citizens.

12 And when he was come to the gate of Benjamin, the captain of the gate, who was there in his turn, was one named Jerias, the son of Selemias, the son of Hananias: and he took hold of Jeremias, the prophet, saying: Thou art fleeing to the Chaldeans.

13 And Jeremias answered: It is not so; I am not fleeing to the Chaldeans. But he hearkened not to him: so Jerias took Jeremias, and brought him to the princes.

14 Wherefore the princes were angry with Jeremias; and they beat him, and cast him into the prison that was in the house of Jonathan, the scribe; for he was chief over the prison.

15 So Jeremias went into the house of the prison, and into the dungeon: and Jeremias remained there many days.

16 Then Sedecias, the king, sending, took him: and asked him secretly in his house, and said: Is there, think-

est thou, any word from the Lord? And Jeremias said: There is. And he said: Thou shalt be delivered into the hands of the king of Babylon.

17 And Jeremias said to king Sedecias: In what have I offended against thee, or thy servants, or thy people that thou hast cast me into prison?

18 Where are your prophets that prophesied to you, and said: The king of Babylon shall not come against you, and against this land?

19 Now therefore hear, I beseech thee, my lord the king; let my petition be accepted in thy sight; and send me not back into the house of Jonathan, the scribe, lest I die there.

20 Then king Sedecias commanded that Jeremias should be committed into the entry of the prison, and that they should give him daily a piece of bread, beside broth, till all the bread in the city were spent: and Jeremias remained in the entry of the prison.

### CHAP. XXXVIII.

*The prophet, at the instance of the great men, is cast into a filthy dungeon: he is drawn out by Abdemelech, and has another conference with the king.*

**N**OW<sup>c</sup> Saphatias, the son of Mathan, and Gedelias, the son of Phassur, and Juchal, the son of Selemias, and Phassur, the son of Melchias, heard the words that Jeremias spoke to all the people, saying:

2 Thus saith the Lord: <sup>d</sup> Whosoever shall remain in this city, shall die by the sword, and by famine, and by pestilence: but he that shall go forth to the Chaldeans, shall live, and his life shall be safe, and he shall live.

3 Thus saith the Lord: This city shall surely be delivered into the hand of the army of the king of Babylon, and he shall take it.

4 And the princes said to the king: We beseech thee that this man may be put to death: for on purpose he weakeneth the hands of the men of war, that remain in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil.

5 And king Sedecias said: Behold he is in your hands: for it is not lawful for the king to deny you any thing.

6 Then they took Jeremias, and cast him into the dungeon of Melchias, the son of Amelech, which was in the entry of the prison: and they let down Jeremias by ropes into the dungeon, wherein there was no water, but mire. And Jeremias sunk into the mire.

7 Now Abdemelech, the Ethiopian, an eunuch that was in the king's house, heard that they had put Jeremias in the dungeon: but the king was sitting in the gate of Benjamin.

<sup>e</sup> A. M. 8415, A. C. 589.—<sup>d</sup> Supra, xxi. 9.

**VER. 3.** *Pray, or consult.* He wished to know whether the Chaldees would return. C.

**VER. 6.** *Return, routed.* Chap. xlvi. 15. His army was small. Eze. xvii. 17, and xxx. 21.

**VER. 8.** *Away.* They departed indeed, but for a short time.

**VER. 9.** *Tent.* So easy it is for God to destroy by few as well as by many! H.

**VER. 11.** *Possession, lately purchased.* Chap. xxxii. Lyran.—Yet some think this had not yet taken place. C.—Sept. “to buy provisions among.” Heb. “to slip away thence in the midst of the people.” H.—He wished to escape the fury of his enemies at Jerusalem. C.

**VER. 14.** *Beat him, as a traitor and fugitive.—Prison, very deep.* Ver. 19. C.

**VER. 15.** *Prison.* Lit. “lake or pit,” (H.) such as was used to keep wine. Thus God tries his chosen friends, according to their strength!

Jos. Ant. x. 10

8 And Abdemelech went out of the king's house, and spoke to the king, saying :

9 My lord the king, these men have done evil in all that they have done against Jeremias, the prophet, casting him into the dungeon to die there with hunger, for there is no more bread in the city.

10 Then the king commanded Abdemelech, the Ethiopian, saying : Take from hence thirty men with thee, and draw up Jeremias, the prophet, out of the dungeon, before he die.

11 So Abdemelech, taking the men with him, went into the king's house that was under the storehouse ; and he took from thence old rags, and old rotten things, and he let them down by cords to Jeremias, into the dungeon.

12 And Abdemelech, the Ethiopian, said to Jeremias : Put these old rags, and these rent and rotten things, under thy arms and upon the cords : and Jeremias did so.

13 And they drew up Jeremias with the cords, and brought him forth out of the dungeon. And Jeremias remained in the entry of the prison.

14 And king Sedecias sent and took Jeremias, the prophet, to him to the third gate, that was in the house of the Lord : and the king said to Jeremias : I will ask thee a thing ; hide nothing from me.

15 Then Jeremias said to Sedecias : If I shall declare it to thee, wilt thou not put me to death ? and if I give thee counsel, thou wilt not hearken to me.

16 Then king Sedecias swore to Jeremias, in private, saying : As the Lord liveth, that made us this soul, I will not put thee to death, nor will I deliver thee into the hands of these men that seek thy life.

17 And Jeremias said to Sedecias : Thus saith the Lord of hosts, the God of Israel : If thou wilt take a resolution, and go out to the princes of the king of Babylon, thy soul shall live, and this city shall not be burnt with fire ; and thou shalt be safe, and thy house.

18 But if thou wilt not go out to the princes of the king of Babylon, this city shall be delivered into the hands of the Chaldeans, and they shall burn it with fire ; and thou shalt not escape out of their hands.

19 And king Sedecias said to Jeremias : I am afraid, because of the Jews that are fled over to the Chaldeans ; lest I should be delivered into their hands, and they should abuse me.

20 But Jeremias answered : They shall not deliver thee, hearken, I beseech thee, to the word of the Lord,

\* A. M. 3414. 4 Kings xxv. 1; Infra, v. 21.

VER. 7. *Eunuch.* Officer over thirty. Ver. 10. H.—He was afterwards rewarded. Chap. xxxix. 15. C.

VER. 14. *Third,* or officers of the guard's *gate*, leading from the palace to the temple. 4 Kings xi. 19. C.

VER. 17. *King.* He was at Reblatha. Though an usurper, he had claims upon Sedecias, whom he had appointed ruler, on his swearing to be faithful and to pay tribute. The prophet's advice was just. C.

VER. 19. *Jews.* Traitors, whom Sedecias had perhaps treated ill. C.

VER. 22. *Say.* At parting, bewailing thy blindness, which has entailed misery upon all. H.—*Of peace.* That is, thy false friends, promising thee peace and happiness, and by their evil counsels involving thee in misery. Ch.

VER. 26. *There.* This he had actually done. Chap. xxxvii. 19. He perhaps renewed the petition at this interview to satisfy the king. H.—We may conceal the truth, but must never speak what is false. C.—“In a matter,” says Puffendorf, “which I am not obliged to declare to another, if I cannot with safety conceal the whole, I may fairly discover no more than a part.”

which I speak to thee, and it shall be well with thee, and thy soul shall live.

21 But if thou wilt not go forth : this is the word which the Lord hath shown me :

22 Behold, all the women that are left in the house of the king of Juda, shall be brought out to the princes of the king of Babylon : and they shall say : Thy men of peace have deceived thee, and have prevailed against thee, they have plunged thy feet in the mire, and in a slippery place, and they have departed from thee.

23 And all thy wives, and thy children, shall be brought out to the Chaldeans ; and thou shalt not escape their hands, but thou shalt be taken by the hand of the king of Babylon ; and he shall burn this city with fire.

24 Then Sedecias said to Jeremias : Let no man know these words, and thou shalt not die.

25 But if the princes shall hear that I have spoken with thee, and shall come to thee, and say to thee : Tell us what thou hast said to the king, hide it not from us, and we will not kill thee : and also what the king said to thee :

26 Thou shalt say to them : I presented my supplication before the king, that he would not command me to be carried back into the house of Jonathan, to die there.

27 So all the princes came to Jeremias, and asked him : and he spoke to them according to all the words that the king had commanded him : and they left him : for nothing had been heard.

28 But Jeremias remained in the entry of the prison, until the day that Jerusalem was taken : and it came to pass that Jerusalem was taken.

### CHAP. XXXIX.

*After two years' siege, Jerusalem is taken. Sedecias is carried before Nabuchodonosor, who kills his sons in his sight, and then puts out his eyes. Jeremias is set at liberty.*

**I**N the ninth year<sup>a</sup> of Sedecias, king of Juda, in the tenth month, came Nabuchodonosor, king of Babylon, and all his army, to Jerusalem, and they besieged it.

2 And in the <sup>b</sup>eleventh year of Sedecias, in the fourth month, the fifth day of the month, the city was opened.

3 And all the princes of the king of Babylon came in, and sat in the middle gate : Neregel, Sereser, Semegarnabu, Sarsachim, Rabsares, Neregel, Sereser, Rebmag, and all the rest of the princes of the king of Babylon.

4 And when Sedecias, the king of Juda, and all the men of war, saw them, they fled : and they went forth in

\* A. M. 3416, A. C. 588.

CHAP. XXXIX. VER. 2. *Fifth.* The parallel passages and other editions read *ninth*. Some pretend that (C.) the city was taken on the 5th of the 4th month, and after being pillaged was burnt on the 7th (4 Kings xxiv. 8) or 10th of the 5th month. Chap. lii. 12. Sanct. A. Lap.—But the city was taken on the 9th of the 4th month, and Nabuzardan entered on the 7th of the 5th month, and burnt it and the temple on the 10th. Salien, &c. C.—From the beginning of the siege (A. 3414) to the end, (A. 3416, Usher,) two years and a half elapsed.

VER. 3. *Neregel, Sereser.* Perhaps Nabuzardan should be read, (ver. 13. H.) or these names are mentioned twice, probably by mistake of transcribers. C.—*Semegarnabu*, was “prefect of the temple of Nabo.”—*Sarsachim*, “prince of the sacae, or Scythians.”—*Rabsares*, “master of the eunuchs,” or officers within the palace. Such a one was employed by Sennacherib. 4 Kings xviii. 17.—*Rebmag*, “chief of the magi,” (C.) or “master of the camp.” Jun.—These entered the first wall. Chap. i. 15; Isa. xxii. 7.

VER. 4. *Walls.* This gate had not yet been seized, (C.) leading to Jericho. Ver. 5. H. Ezec. xii. 4.

the night out of the city, by the way of the king's garden, and by the gate that was between the two walls, and they went out to the way of the desert.

5 But the army of the Chaldeans pursued after them; and they took Sedecias in the plain of the desert of Jericho; and when they had taken him, they brought him to Nabuchodonosor, king of Babylon, to Reblatha, which is in the land of Emath: and he gave judgment upon him.

6 And the king of Babylon slew the sons of Sedecias, in Reblatha, before his eyes: and the king of Babylon slew all the nobles of Juda.

7 He also put out the eyes of Sedecias, and bound him with fetters, to be carried to Babylon.

8 And the Chaldeans burnt the king's house, and the houses of the people, with fire; and they threw down the wall of Jerusalem.

9 And Nabuzardan, the general of the army, carried away captive to Babylon the remnant of the people that remained in the city, and the fugitives that had gone over to him, and the rest of the people that remained.

10 But Nabuzardan, the general, left some of the poor people, that had nothing at all in the land of Juda; and he gave them vineyards and cisterns at that time.

11 Now Nabuchodonosor, king of Babylon, had given charge to Nabuzardan, the general, concerning Jeremias, saying:

12 Take him, and set thy eyes upon him, and do him no harm; but as he hath a mind, so do with him.

13 Therefore Nabuzardan, the general, sent; and Nabusezban, and Rabsares, and Neregel, and Sereser, and Rebmag, and all the nobles of the king of Babylon,

14 Sent, and took Jeremias out of the court of the prison, and committed him to Godolias, the son of Ahicam, the son of Saphan, that he might go home and dwell among the people.

15 But the word of the Lord came to Jeremias, when he was yet shut up in the court of the prison, saying: Go, and tell Abdemelech, the Ethiopian, saying:

16 Thus saith the Lord of hosts, the God of Israel: Behold, I will bring my words upon this city unto evil, and not unto good: and they shall be *accomplished* in thy sight, in that day.

17 And I will deliver thee in that day, saith the Lord; and thou shalt not be given into the hands of the men whom thou fearest:

18 But delivering, I will deliver thee, and thou shalt not fall by the sword; but thy life shall be saved for thee, because thou hast put thy trust in me, saith the Lord.

\* A. M. 3416.

VER. 5. *In the land*, or environs of Emesa, in Syria. Theod.—*Judgment*. Reproaching him with perfidy and ingratitude. W.

VER. 9. *Army*. Heb. “slayers,” denoting soldiers, cooks, and sacrificers. Gen. xxxvii. 36.—*Remained*, having escaped the sword, &c. They had been spared when Joakim and Jechonias were taken.

VER. 10. *Cisterns*, and fields. 4 Kings xxv. 12. They were thus attached to the Chaldees.

VER. 14. *Godolias*. The Jews say he had gone over to assist the Chaldees. T.

VER. 18. *Saved*. Heb. “a booty.” Chap. xxi. 9. Thus God rewards what is done to his servants. Matt. xxv. 40. C.

CHAP. XL. VER. 1. *Word*. This happened to Jeremias (Raban); or the prophet rather interrupts what he was about to say, to let the reader know the

state of affairs, when he was consulted about the journey into Egypt. Chap. xlvi. 9.—*Rama*; probably in Benjamin, near Bethel. Judg. xix. 12. C.

VER. 3. *You*, people of Juda. H.—He acknowledges the justice of God. W.

VER. 4. *Eyes*, with all kindness. Chap. xxxix. 12. H.—*Before thee*. Thou hast liberty to choose. Gen. xiii. 9, and xx. 15, and xxiv. 51.

VER. 5. *And*. Heb. “And as he (the people, or Godolias) will not return, dwell;” or, “He had not yet answered, when the general said: Return to Godolias.”

VER. 7. *Captains*, who had fled from Sedecias, and effected their escape. Jos. Ant. x. 11.

VER. 10. *Answer*. Heb. “stand before,” as minister (H.) for the Chaldees. You need not be jealous of my power; and I can answer that they will not hurt you, provided you continue quiet. C.

*Jeremias remains with Godolias, the governor; who receives all the Jews that resort to him.*

THE<sup>a</sup> word that came to Jeremias from the Lord, after that Nabuzardan, the general, had let him go from Rama, when he had taken him, being bound with chains, among all them that were carried away from Jerusalem and Juda, and were carried to Babylon.

2 And the general of the army taking Jeremias, said to him: The Lord, thy God, hath pronounced this evil upon this place.

3 And he hath brought it: and the Lord hath done as he hath said: because you have sinned against the Lord, and have not hearkened to his voice, and this word is come upon you.

4 Now then, behold I have loosed thee this day from the chains which were upon thy hands: if it please thee to come with me to Babylon, come: and I will set my eyes upon thee: but if it do not please thee to come with me to Babylon, stay here: behold all the land is before thee, as thou shalt choose, and whither it shall please thee to go, thither go.

5 And come not with me: but dwell with Godolias, the son of Ahicam, the son of Saphan, whom the king of Babylon hath made governor over the cities of Juda: dwell, therefore, with him in the midst of the people: or whithersoever it shall please thee to go, go. And the general of the army gave him victuals and presents, and let him go.

6 And Jeremias went to Godolias, the son of Ahicam, to Masphath: and dwelt with him in the midst of the people that were left in the land.

7 And when all the captains of the army that were scattered through the countries, they and their companions, had heard that the king of Babylon had made Godolias, the son of Ahicam, governor of the country, and that he had committed unto him men and women, and children, and of the poor of the land, them that had not been carried away captive to Babylon: .

8 They came to Godolias, to Masphath: and Ismael, the son of Nathanias, and Johanan and Jonathan, the sons of Caree, and Sareas, the son of Thanehumeth, and the children of Ophi, that were of Netophathi, and Jezonias, the son of Maachati, they and their men.

9 <sup>b</sup>And Godolias, the son of Ahicam, the son of Saphan, swore to them, and to their companions, saying: Fear not to serve the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 Behold, I dwell in Masphath, that I may answer

<sup>b</sup> 4 Kings xxv. 24.

the commandment of the Chaldeans that are sent to us ; but as for you, gather ye the vintage, and the harvest, and the oil, and lay it up in your vessels, and abide in your cities which you hold.

11 Moreover, all the Jews that were in Moab, and among the children of Ammon, and in Edom, and in all the countries, when they heard that the king of Babylon had left a remnant in Judea, and that he had made Godolias, the son of Ahicam, the son of Saphan, ruler over them :

12 All the Jews, I say, returned out of all the places to which they had fled, and they came into the land of Juda, to Godolias, to Masphath ; and they gathered wine, and a very great harvest.

13 Then Johanan, the son of Caree, and all the captains of the army, that had been scattered about the countries, came to Godolias, to Masphath.

14 And they said to him : Know that Baalis, the king of the children of Ammon, hath sent Ismahel, the son of Nathanias, to kill thee. And Godolias, the son of Ahicam, believed them not.

15 But Johanan, the son of Caree, spoke to Godolias privately in Masphath, saying : I will go, and I will kill Ismahel, the son of Nathanias, and no man shall know it, lest he kill thee, and all the Jews be scattered, that are gathered unto thee, and the remnant of Juda perish.

16 And Godolias, the son of Ahicam, said to Johanan, the son of Caree : Do not this thing : for what thou sayest of Ismahel is false.

## CHAP. XLI.

*Godolias is slain : the Jews that were with him are apprehensive of the Chaldeans.*

AND it came to pass in the seventh month, that Ismahel, the son of Nathanias, the son of Elisama, of the royal blood, and the nobles of the king, and ten men with him, came to Godolias, the son of Ahicam, into Masphath : and they eat bread there together in Masphath.

2 And Ismahel, the son of Nathanias, arose, and the ten men that were with him, and they struck Godolias, the son of Ahicam, the son of Saphan, with the sword, and slew him whom the king of Babylon had made governor over the land.

3 Ismahel slew also all the Jews that were with Godolias in Masphath, and the Chaldeans that were found there, and the soldiers.

4 And on the second day after he had killed Godolias, no man yet knowing it,

5 There came some from Sichem, and from Silo, and from Samaria, fourscore men, with their beards shaven,

<sup>a</sup> A. M. 3417, A. C. 587

VER. 11. *Countries.* They had fled to avoid the taxes, &c., but found no redress. *Lata.* i. 3.

VER. 13. *Came*, having discovered the design of Ismahel, whose ambition prompted him to murder the governor, that he might reign ; as he was of the royal family. *Chap. xli. 1. C.*

VER. 16. *Do not.* He did right in forbidding this assassination, which could never be authorized, even to prevent a similar crime.

CHAP. XLI. VER. 1. *Month* ; Tisri, the third of which is still observed as a fast by the Jews. C.—Godolias had given a supper to the traitors, and had drunk plentifully. They set upon him while he and the people were retired to rest. *Jos. Ant. x. 11.*—This happened two months after the burning of Jerusalem. *Chap. xxix. 2.* Nabuchodonosor soon after punished this perfidy of the Ammonites. C.—*Bread* : feasted. H.

VER. 4 *Second*, or next day. All had been slain in the night but some captives. C.

and their clothes rent, and mourning : and they had offerings and incense in their hand, to offer in the house of the Lord.

6 And Ismahel, the son of Nathanias, went forth from Masphath to meet them, weeping all along as he went : and when he had met them, he said to them : Come to Godolias, the son of Ahicam.

7 And when they were come to the midst of the city, Ismahel, the son of Nathanias, slew them, and cast them into the midst of the pit, he and the men that were with him.

8 But ten men were found among them, that said to Ismahel : Kill us not ; for we have stores in the field, of wheat, and barley, and oil, and honey. And he forbore, and slew them not with their brethren.

9 And the pit into which Ismahel cast all the dead bodies of the men whom he slew, because of Godolias, is the same that king Asa made, for fear of Baasa, the king of Israel : the same did Ismahel, the son of Nathanias, fill with them that were slain.

10 Then Ismahel carried away captive all the remnant of the people that were in Masphath ; the king's daughters, and all the people that remained in Masphath ; whom Nabuzardan, the general of the army, had committed to Godolias, the son of Ahicam. And Ismahel, the son of Nathanias, took them, and he departed, to go over to the children of Ammon.

11 But Johanan, the son of Caree, and all the captains of the fighting men that were with him, heard of the evil that Ismahel, the son of Nathanias, had done.

12 And taking all the men, they went out to fight against Ismahel, the son of Nathanias, and they found him by the great waters that are in Gabaon.

13 And when all the people that were with Ismahel, had seen Johanan, the son of Caree, and all the captains of the fighting men that were with him, they rejoiced.

14 And all the people whom Ismahel had taken, went back to Masphath : and they returned, and went to Johanan, the son of Caree.

15 But Ismahel, the son of Nathanias, fled with eight men, from the face of Johanan, and went to the children of Ammon.

16 Then Johanan, the son of Caree, and all the captains of the soldiers that were with him, took all the remnant of the people whom they had recovered from Ismahel, the son of Nathanias, from Masphath, after that he had slain Godolias, the son of Ahicam : valiant men for war, and the women, and the children, and the eunuchs, whom he had brought back from Gabaon :

VER. 5. *Rent*, as people mourning. Lit. "dirty." Heb. and Sept. <sup>c</sup> H. Chap. xvi. 6 ; Lev. xix. 28.—*Lord* it Masphath, where people performed their devotions, as well as they could. *Judg. xx. 1, and 1 Mac. iii. 46.* T.—Masphath lay to the south. C.—It seems many of the people about Samaria were true believers, and even more affected at the destruction of the temple. H.—Their city had been demolished by Salmasar (C.) long before, and many fresh inhabitants introduced, who adhered to idols. H.

VER. 7. *Into*. Lit. "slew them about the," &c. H.—The pit was not full of water, but had been intended by Asa for a reservoir, (ver. 9, and 3 Kings xv. 20 C.) when he built Maspha. W.

VER. 8. *Field*. It was usual to cover them up carefully. Chardin.

VER. 12. *Gabaon*, famous for the battle of Abner. 2 Kings ii. 13.

VER. 15. *Eight*. He had brought ten. Ver. 1.

VER. 16. *Eunuchs* ; officers of Sedecias, who had escaped. *Chap. xl. 8*

17 And they departed, and sat as sojourners in Chamaam, which is near Bethlehem: in order to go forward, and enter into Egypt,

18 From the face of the Chaldeans: for they were afraid of them, because Ismahel, the son of Nathanias, had slain Godolias, the son of Ahicam, whom the king of Babylon had made governor in the land of Juda.

## CHAP. XLII.

*Jeremias assures the remnant of the people, that if they will stay in Juda, they shall be safe: but if they go down into Egypt, they shall perish.*

THEN all the captains of the warriors, and Johanan, the son of Caree, and Jezonias, the son of Osaias, and the rest of the people, from the least to the greatest, came near:

2 And they said to Jeremias, the prophet: Let our supplications fall before thee: and pray thou for us to the Lord, thy God, for all this remnant, for we are left but a few of many, as thy eyes do behold us.

3 And let the Lord, thy God, show us the way by which we may walk, and the thing that we must do.

4 And Jeremias, the prophet, said to them: I have heard you: behold I will pray to the Lord, your God, according to your words: and whatsoever thing he shall answer me, I will declare it to you: and I will hide nothing from you.

5 And they said to Jeremias: The Lord be witness between us of truth and faithfulness, if we do not according to every thing for which the Lord, thy God, shall send thee to us.

6 Whether it be good or evil, we will obey the voice of the Lord, our God, to whom we send thee: that it may be well with us when we shall hearken to the voice of the Lord, our God.

7 Now, after ten days, the word of the Lord came to Jeremias.

8 And he called Johanan, the son of Caree, and all the captains of the fighting men that were with him, and all the people, from the least to the greatest.

9 And he said to them: Thus saith the Lord, the God of Israel, to whom you sent me, to present your supplications before him:

10 If you will be quiet and remain in this land, I will build you up, and not pull you down: I will plant you, and not pluck you up: for now I am appeased for the evil that I have done to you.

11 Fear not, because of the king of Babylon, of whom you are greatly afraid: fear him not, saith the Lord; for I am with you, to save you, and to deliver you from his hand.

12 And I will show mercies to you, and will take pity on you, and will cause you to dwell in your own land.

\* A. M. 3417.

13 But if you say: We will not dwell in this land neither will we hearken to the voice of the Lord our God.

14 Saying: No, but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor suffer hunger, and there we will dwell.

15 For this now hear the word of the Lord, ye remnant of Juda: Thus saith the Lord of hosts, the God of Israel: If you set your faces to go into Egypt, and enter in to dwell there:

16 The sword which you fear, shall overtake you there, in the land of Egypt: and the famine, whereof you are afraid, shall cleave to you in Egypt, and there you shall die.

17 And all the men that set their faces to go into Egypt, to dwell there, shall die by the sword, and by famine, and by pestilence: none of them shall remain, nor escape from the face of the evil that I will bring upon them.

18 For thus saith the Lord of hosts, the God of Israel: As my anger and my indignation hath been kindled against the inhabitants of Jerusalem, so shall my indignation be kindled against you, when you shall enter into Egypt, and you shall be an execration, and an astonishment, and a curse, and a reproach; and you shall see this place no more.

19 This is the word of the Lord concerning you, O ye remnant of Juda: Go ye not into Egypt: know certainly that I have adjured you this day.

20 For you have deceived your own souls; for you sent me to the Lord our God, saying: Pray for us to the Lord our God, and according to all that the Lord our God shall say to thee, so declare unto us, and we will do it.

21 And now I have declared it to you this day, and you have not obeyed the voice of the Lord your God, with regard to all the things for which he hath sent me to you.

22 Now, therefore, know certainly that you shall die by the sword, and by famine, and by pestilence, in the place to which you desire to go to dwell there.

## CHAP. XLIII.

*The Jews, contrary to the orders of God, by the prophet, go into Egypt, carrying Jeremias with them. He foretels the devastation of that land by the king of Babylon.*

AND it came to pass, that when Jeremias had made an end of speaking to the people all the words of the Lord their God, for which the Lord their God had sent him to them, all these words:

2 Azarias, the son of Osaias, and Johanan, the son of Caree, and all the proud men, made answer, saying to Jeremias: Thou tellest a lie; the Lord our God hath not sent thee, saying: Go not into Egypt, to dwell there.

3 But Baruch, the son of Nerias, setteth thee on

<sup>b</sup> A. M. 3417.

wait his good time. Jeremias prayed for ten days in that place. He now resumes his discourse. Chap. xl. 1.

VER. 12. *And will.* Heb. "and he will." The king will take pity on you.

VER. 18. *Kindled.* Heb. "hath dropped." 2 Par. xii. 7.—*Curse.* People can wish no greater misery to their enemies. C.

VER. 20. *Deceived.* Sept. "done ill in your souls." Your intention was bad. You thought that I should speak conformably to your wishes. C.—He saw by the prophetic light, or by their deportment, that they were bent on going. H.

CHAP. XLIII. VER. 2. *Proud and headstrong.* C.

VER. 17. *As.* Heb. "at the station or inn of Chamaam," the son of Berzellai. *Chal.*—*Egypt.* These poor wretches find no repose. C.

CHAP. XLII. VER. 2. *Pray;* consult. Ver. 4; chap. xxxvii. 3. H.—*Few;* comparatively, though there was a great number. Chap. xlivi. 5.

VER. 5. *Witness.* Jeremias knew their fickle temper. They will obey only if God comply with their desires. C.—They began with piety, but soon refused to obey the directions given. Chap. xlivi. 2. W.

VER. 6. *Good or evil.* That is, agreeable or disagreeable. Ch.

VER. 7. *Days.* The Spirit breathes where he will, and the prophets must

against us, to deliver us into the hands of the Chaldeans, to kill us, and to cause us to be carried away captives to Babylon.

4 So Johanan, the son of Caree, and all the captains of the soldiers, and all the people, obeyed not the voice of the Lord, to remain in the land of Juda.

5 But Johanan, the son of Caree, and all the captains of the soldiers, took all the remnant of Juda, that were returned out of all nations, to which they had before been scattered, to dwell in the land of Juda:

6 Men, and women, and children, and the king's daughters, and every soul, which Nabuzardan, the general, had left with Godolias, the son of Ahicam, the son of Saphan, and Jeremias, the prophet, and Baruch, the son of Nerias.

7 And they went into the land of Egypt, for they obeyed not the voice of the Lord: and they came as far as Taphnis.

8 And the word of the Lord came to Jeremias, in Taphnis, saying:

9 Take great stones in thy hand, and thou shalt hide them in the vault that is under the brick wall at the gate of Pharao's house in Taphnis: in the sight of the men of Juda.

10 And thou shalt say to them: Thus saith the Lord of hosts, the God of Israel: Behold, I will send, and take Nabuchodonosor, the king of Babylon, my servant; and I will set his throne over these stones which I have hid, and he shall set his throne over them.

11 And he shall come and strike the land of Egypt: such as are for death, to death; and such as are for captivity, to captivity, and such as are for the sword, to the sword.

12 And he shall kindle a fire in the temples of the gods of Egypt, and he shall burn them, and he shall carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 And he shall break the statues of the house of the sun, that are in the land of Egypt; and the temples of the gods of Egypt he shall burn with fire.

#### CHAP. XLIV.

*The prophet's admonition to the Jews, in Egypt, against idolatry, is not regarded: he denounces to them their destruction.*

THE word that came to Jeremias, concerning all the Jews that dwelt in the land of Egypt, dwelling in Magdal, and in Taphnis, and in Memphis, and in the land of Phatures, saying:

2 Thus saith the Lord of hosts, the God of Israel:

VER. 3. *Baruch.* He had been at Babylon, and was liberated with Jeremias, always speaking with moderation of the king of Babylon, and exhorting the people to submission. This was enough to make the populace suspect. They are incapable of reasoning.

VER. 8. *Taphnis*, or *Daphnæ Pelusiae*, sixteen miles from Pelusium, (Antonin.) the Hanes of Isaias, (xxx. 4.) and key of Egypt. It was a royal city.

VER. 9. *Wall*; kiln, or court. Heb. Justice was administered at the gate, and the magnificent throne of Solomon was placed in the court or porch. 3 Kings x. 18. C.

VER. 12. *Temples.* Heb. also, "the palaces of the princes," as temples occur below.—*Captives.* The idols shared the fate of their votaries. Chap. xlvi. 7.—*Array*; or Heb. "cover with soldiers the land." Sept. "he shall cleanse (C.) & destroy." Bochart.

VER. 13. *Sun.* Sept. "of Heliopolis," where the largest temple of the sun

You have seen all this evil that I have brought upon Jerusalem, and upon all the cities of Juda; and behold they are desolate this day, and there is not an inhabitant in them:

3 Because of the wickedness which they have committed, to provoke me to wrath, and to go and offer sacrifice, and worship other gods, which neither they, nor you nor your fathers knew.

4 And I sent to you all my servants, the prophets, rising early, and sending, and saying: Do not commit this abominable thing, which I hate.

5 But they heard not, nor inclined their ear to turn from their evil ways, and not to sacrifice to strange gods.

6 Wherefore my indignation and my fury was poured forth, and was kindled in the cities of Juda, and in the streets of Jerusalem: and they are turned to desolation and waste, as at this day.

7 And now thus saith the Lord of hosts, the God of Israel: Why do you commit this great evil against your own souls, that there should die of you man and woman, child and suckling, out of the midst of Juda, and no remnant should be left you:

8 In that you provoke me to wrath with the works of your hands, by sacrificing to other gods in the land of Egypt, into which you are come to dwell there: and that you should perish, and be a curse, and a reproach to all the nations of the earth?

9 Have you forgotten the evils of your fathers, and the evils of the kings of Juda, and the evils of their wives, and your evils, and the evils of your wives, that they have done in the land of Juda, and in the streets of Jerusalem?

10 They are not cleansed even to this day: neither have they feared, nor walked in the law of the Lord, nor in my commandments, which I set before you and your fathers.

11 Therefore, thus saith the Lord of hosts, the God of Israel: \*Behold, I will set my face upon you for evil; and I will destroy all Juda.

12 And I will take the remnant of Juda that have set their faces to go into the land of Egypt, and to dwell there: and they shall be all consumed in the land of Egypt: they shall fall by the sword, and by the famine: and they shall be consumed from the least even to the greatest, by the sword, and by the famine shall they die: and they shall be for an execration, and for a wonder, and for a curse, and for a reproach.

13 And I will visit them that dwell in the land of Egypt, as I have visited Jerusalem by the sword, and by famine, and by pestilence.

\* Amos ix. 4.

was seen. Egypt was famous for its obelisks, erected by Pheron, successor of Sesostris. Some have been removed to Rome.

CHAP. XLIV. VER. 1. *Magdal*, the third station of the Israelites, (Exod. xiv. 2,) or another "tower" twelve miles from Pelusium. Chap. xlvi. 14.—*Memphis*, the capital of a Nome, near the western banks of the Nile, and famous for its pyramids, which are standing, though the town be no more. Chap. xvi. 19.

VER. 2. *Inhabitant*; or the number is exceedingly small. C.—All the Jews had retired. H.

VER. 6. *Forth*, drop by drop. Chap. xlvi. 18. I have repeatedly warned them by punishments. H.

VER. 8. *Gods.* Their blindness and malice was inconceivable. They attribute their past miseries to the neglect of worshipping the moon! Ver. 18.

VER. 11. *Face*, to punish grievously. Ezec. iv. 3, and xx. 35. C.—All did not perish, but the far greater part. Ver. 14, 28. W.

14 And there shall be none that shall escape, and remain, of the remnant of the Jews that are gone to sojourn in the land of Egypt: and that shall return into the land of Juda, to which they have a desire to return, to dwell there: there shall none return but they that shall flee.

15 Then all the men that knew that their wives sacrificed to other gods: and all the women, of whom there stood by a great multitude, and all the people of them that dwelt in the land of Egypt, in Phatures, answered Jeremias, saying:

16 As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee:

17 But we will certainly do every word that shall proceed out of our own mouth, to sacrifice to the queen of heaven, and to pour out drink-offerings to her, as we and our fathers have done, our kings, and our princes, in the cities of Juda, and in the streets of Jerusalem: and we were filled with bread, and it was well with us, and we saw no evil.

18 But since we left off to offer sacrifice to the queen of heaven, and to pour out drink-offerings to her, we have wanted all things, and have been consumed by the sword, and by famine.

19 And if we offer sacrifice to the queen of heaven, and pour out drink-offerings to her: did we make cakes to worship her, to pour out drink-offerings to her, without our husbands?

20 And Jeremias spoke to all the people, to the men, and to the women, and to all the people which had given him that answer, saying:

21 Was it not the sacrifice that you offered in the cities of Juda, and in the streets of Jerusalem, you and your fathers, your kings, and your princes, and the people of the land, which the Lord hath remembered, and hath it not entered into his heart?

22 So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which you have committed: therefore your land is become a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because you have sacrificed to idols, and have sinned against the Lord: and have not obeyed the voice of the Lord, and have not walked in his law, and in his commandments, and in his testimonies: therefore are these evils come upon you, as at this day.

24 And Jeremias said to all the people, and to all the women: Hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt:

25 Thus saith the Lord of hosts, the God of Israel,

VER. 14. *Desire* and expectation. Chap. xxii. 27. They meant to return as soon as the Chaldees had left the country: but their hopes were vain. The enemy would fall upon Egypt, after he had taken Tyre and the neighbouring provinces; and those who had not abandoned that country in time, would perish. Ver. 12, 26. C.

VER. 17. *The queen of heaven*; the moon, which they worshipped under this name, (Ch.) as also under that of the Celestial Venus, (Theod.,) Diana, and Isia.

VER. 19. *Worship*. Heb. "to represent." The cakes had a crescent on them. C.

VER. 26. *Liveth*. They swore by his name as well as by that of idols. God could not abide such company. C.—Not one of these obstinate Jews shall be spared. Ver. 14. Others, like Jeremias, the Sept., and the holy family, no doubt called upon the Lord in the land of Egypt. H.

VER. 30. *Enemies*. Herodotus (ii. 161, 169) informs us that Apries reigned

saying: You and your wives have spoken with your mouth, and fulfilled with your hands, saying: Let us perform our vows which we have made, to offer sacrifice to the queen of heaven, and to pour out drink-offerings to her: you have fulfilled your vows, and have performed them indeed.

26 Therefore, hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt: Behold I have sworn by my great name, saith the Lord: that my name shall no more be named in the mouth of any man of Juda, in the land of Egypt, saying: The Lord God liveth.

27 Behold I will watch over them for evil, and not for good: and all the men of Juda that are in the land of Egypt, shall be consumed by the sword, and by famine, till there be an end of them.

28 And a few men that shall flee from the sword, shall return out of the land of Egypt into the land of Juda: and all the remnant of Juda that are gone into the land of Egypt, to dwell there, shall know, whose word shall stand, mine, or theirs.

29 And this shall be a sign to you, saith the Lord, that I will punish you in this place: that you may know that my words shall be accomplished indeed against you for evil.

30 Thus saith the Lord: Behold I will deliver Pharaoh Ephree, king of Egypt, into the hand of his enemies, and into the hand of them that seek his life: as I delivered Sedecias, king of Juda, into the hand of Nabuchodonosor, the king of Babylon, his enemy, and that sought his life.

#### CHAP. XLV.

*The prophet comforts Baruch in his affliction.*

THE word that Jeremias, the prophet, spoke to Baruch, the son of Nerias, when he had written these words in a book, out of the mouth of Jeremias, in the fourth year of Joakim, the son of Josias, king of Juda, saying:

2 Thus saith the Lord, the God of Israel, to thee, Baruch:

3 Thou hast said: Woe is me, wretch that I am, for the Lord hath added sorrow to my sorrow; I am wearied with my groans, and I find no rest.

4 Thus saith the Lord: Thus shalt thou say to him: Behold, them whom I have built, I do destroy; and them whom I have planted, I do pluck up, and all his land.

5 And dost thou seek great things for thyself? Seek not; for behold I will bring evil upon all flesh, saith the Lord: but I will give thee thy life, and save thee in all places whithersoever thou shalt go.

#### CHAP. XLVI.

*A prophecy against Egypt. The Jews shall return from captivity.*

fortunately twenty-five years, when he lost many of his men fighting against the Cyreneens, and was dethroned by Amasis, and strangled by his subjects. Usher (A. 3433) suspects that Amasis was assisted and confirmed by Nabuchodonosor and he might thus fulfil the prophecies. Chap. xliv. 11, &c.; Ezec. xxix., &c. Josephus (Ant. x. 11) and Berossus (c. Ap. 1) assert that Nabuchodonosor defeated and slew the king of Egypt, though Herodotus is silent on this subject, his account being communicated by the Egyptian priests, and full of fables. C.

CHAP. XLV. VER. 1. *Book*, which Joakim burnt, and sought the life of the prophets. Chap. xxxvi. C.

VER. 5. *Great*: the spirit of prophecy (Rabbins); or rather to be exempted from suffering, while all the neighbouring nations were perishing. C.—*And save* Lit. "for salvation." Heb. "booty." H.—He seems to have been set at liberty with his master. Chap. xl. 1. C.

CHAP. XLVI. VER. 1. *Gentiles*, to whom Jeremias was sent. Chap. i. 5

THE word of the Lord, that came to Jeremias, the prophet, against the Gentiles,

2 Against Egypt, against the army of Pharao Necho, king of Egypt, which was by the river Euphrates, in Charcamis, whom Nabuchodonosor, the king of Babylon, defeated, in the fourth year<sup>3</sup> of Joakim, the son of Josias, king of Juda.

3 Prepare ye the shield and buckler, and go forth to battle.

4 Harness the horses, and get up, ye horsemen; stand forth with helmets, furbish the spears, put on coats of mail.

5 What then? I have seen them dismayed, and turning their backs, their valiant ones slain: they fled apace, and they looked not back: terror was round about, saith the Lord.

6 Let not the swift flee away, nor the strong think to escape: they are overthrown, and fallen down, towards the north, by the river Euphrates.

7 Who is this that cometh up as a flood: and his streams swell like those of rivers?

8 Egypt riseth up like a flood, and the waves thereof shall be moved as rivers, and he shall say: I will go up, and will cover the earth: I will destroy the city and its inhabitants.

9 Get ye up on horses, and glory in chariots, and let the valiant men come forth, the Ethiopians, and the Libyans, that hold the shield, and the Lydians that take, and shoot arrows.

10 For this is the day of the Lord, the God of hosts, a day of vengeance, that he may revenge himself of his enemies: the sword shall devour, and shall be filled, and shall be drunk with their blood: for there is a sacrifice of the Lord God of hosts in the north country, by the river Euphrates.

11 Go up into Galaad, and take balm, O virgin daughter of Egypt: in vain dost thou multiply medicines, there shall be no cure for thee.

12 The nations have heard of thy disgrace, and thy howling hath filled the land: for the strong hath stumbled against the strong, and both are fallen together.

13 The word that the Lord spoke to Jeremias, the prophet, how Nabuchodonosor, king of Babylon, should come and strike the land of Egypt:

14 Declare ye to Egypt, and publish it in Magdal,

<sup>a</sup> A. M. 3397, A. C. 607.—<sup>b</sup> Supra, xliv. 1.

What follows regards them, (C.) if we except the last chapter. H.—It was thought proper to place these predictions here, though out of their chronological order, to which the Sept. have more adhered, placing them after chap. xxv. C.

VER. 2. *Necho*. He slew Josias, and took all as far as Charcamis. 4 Kings xxiii.

VER. 5. *Seen*. The prophets usually speak as if things were already past. W.

VER. 6. *Away*. It will be in vain. C.—Necho went to defend Charcamis, but lost "many myriads in the battle," and all the country "as far as Pelusium, except Judea." Joseph. x. 7.

VER. 8. *City*; Babylon, and every fort which shall oppose my progress. C.

VER. 9. *Men*. Soldiers formed one of the principal classes among the Egyptians. Herod. ii. 164.—*Ethiopians*. Heb. "Chus," in Lower Egypt, on the Red Sea.

VER. 11. *Of Egypt*; or ye Egyptians, who have been wounded. The balm (H.) or *resina* of Galaad was then very famous. Gen. xxxvii. 25. C.—Egypt thought itself invulnerable, and is derided. Its cure was hopeless. Ver. 16. W.

VER. 16. *Dore*. Heb. also, "of the destroyer." Sept. "Greeks," or Ionians. C.—See chap. xxv. 35. Ch.

VER. 17. *Pharao*. Sept. add, "Necho." But Apries seems rather to be meant. C.—All the boasts of Pharao ended in smoke. He lost the proper opportunity, and caused his own kingdom to be laid waste. Syr. "the disturber, who deranges the times." C.

and let it be known in Memphis, and in Taphnis: say ye: Stand up, and prepare thyself: for the sword shall devour all round about thee.

15 Why are thy valiant men come to nothing? they stood not: because the Lord hath overthrown them,

16 He hath multiplied them that fall, and one hath fallen upon another, and they shall say: Arise, and let us return to our own people, and to the land of our nativity, from the sword of the dove.

17 Call ye the name of Pharao, king of Egypt, a tumult time hath brought.

18 As I live, (saith the King, whose name is the Lord of hosts,) as Thabor is among the mountains, and as Carmel by the sea, so shall he come.

19 Furnish thyself to go into captivity, thou daughter inhabitant of Egypt: for Memphis shall be made desolate, and shall be forsaken and uninhabited.

20 Egypt is like a fair and beautiful heifer: there shall come from the north one that shall goad her.

21 Her hirelings also that lived in the midst of her, like fatted calves are turned back, and are fled away together, and they could not stand: for the day of their slaughter is come upon them, the time of their visitation.

22 Her voice shall sound like brass, for they shall hasten with an army, and with axes they shall come against her, as hewers of wood.

23 They have cut down her forest, saith the Lord, which cannot be counted: they are multiplied above locusts, and are without number.

24 The daughter of Egypt is confounded, and delivered into the hand of the people of the north.

25 The Lord of hosts, the God of Israel hath said: Behold, I will visit upon the tumult of Alexandria, and upon Pharao, and upon Egypt, and upon her gods, and upon her kings, and upon Pharao, and upon them that trust in him.

26 And I will deliver them into the hand of them that seek their lives, and into the hand of Nabuchodonosor, king of Babylon, and into the hand of his servants: and afterwards it shall be inhabited<sup>c</sup> as in the days of old, saith the Lord.

27 And thou, my servant, Jacob, fear not, and be not thou dismayed, O Israel: for behold I will save thee from afar off, and thy seed out of the land of thy captivity: and

<sup>c</sup> Eze. xxix. 13.—<sup>d</sup> Isa. xliv. 1, and xliv. 2.

VER. 18. *He*, the destroyer (ver. 16); or "it," my word (H.) shall surely stand as long as the mountains, (C.) yea, longer than heaven and earth. H.—My decrees shall be put in execution in spite of the efforts of man. C.

VER. 19. *Furnish*. Lit. "make thyself vessels of captivity," or pack up what thou mayest want there. H. Eze. xii. 3, and xxix. 11.—Many returned under Cyrus. Ver. 26.

VER. 20. *Goad her*. Nabuchodonosor shall subdue the country.

VER. 22. *Brass*. Sept. "hissing serpent;" lamenting in secret. Isa. xxix. 4.—*Wood*. Battle-axes were then used. Great cities and monarchs shall fall. Zac. xi. 2; Eze. xxxi. 3. C.

VER. 23. *Above*, or "more than locusts," (H.) which destroy all herbs where they light.

VER. 25. *Visit upon*. That is, punish.—*Alexandria*. In the Heb *No*; which was the ancient name of the city, to which Alexander gave afterwards the name of Alexandria (Ch.); or this city was built near Rachotes, the harbour. "Ammon of No" was rather Diospolis, (Eze. xxx. 14. Sept.,) in the Delta, north of Busiris.—*Kings*. Chap. xlvi. 12. Apries was slain, (chap. xlvi. 33. C.) and his two successors perished miserably by sentence of Cambyses. Herod. iii. 14, and 16.

VER. 26. *Afterwards*, forty years being expired (Eze. xxix. 14) from the time when Apries made his unsuccessful attack on Cyrene, and his subjects revolted.

Jacob shall return, and be at rest, and prosper: and there shall be none to terrify him.

28 And thou, my servant, Jacob, fear not, saith the Lord: because I am with thee, for I will consume all the nations to which I have cast thee out: but thee I will not consume, but I will correct thee in judgment, neither will I spare thee, as if thou wert innocent.

## CHAP. XLVII.

*A prophecy of the desolation of the Philistines, of Tyre, Sidon, Gaza, and Ascalon.*

THE word of the Lord that came to Jeremias, the prophet, against the people of Palestine, before Pharaoh took Gaza:

2 Thus saith the Lord: Behold there come up waters out of the north, and they shall be as an overflowing torrent, and they shall cover the land, and all that is therein, the city, and the inhabitants thereof: then the men shall cry, and all the inhabitants of the land shall howl,

3 At the noise of the marching of arms, and of his soldiers, at the rushing of his chariots, and the multitude of his wheels. The fathers have not looked back to the children, for feebleness of hands,

4 Because of the coming of the day, in which all the Philistines shall be laid waste, and Tyre, and Sidon shall be destroyed, with all the rest of their helpers. For the Lord hath wasted the Philistines, <sup>a</sup>the remnant of the isle of Cappadocia.

5 Baldness is come upon Gaza: Ascalon hath held her peace, with the remnant of their valley: how long shalt thou cut thyself?

6 O thou sword of the Lord, how long wilt thou not be quiet? Go into thy scabbard, rest and be still.

7 How shall it be quiet, when the Lord hath given it a charge against Ascalon, and against the countries thereof by the sea side, and there hath made an appointment for it?

## CHAP. XLVIII.

*A prophecy of the desolation of Moab, for their pride: but their captivity shall at last be released.*

A GAINST<sup>b</sup> Moab, thus saith the Lord of hosts, the God of Israel: Woe to Nabo, for it is laid waste, and confounded: Cariathaim is taken; the strong city is confounded, and hath trembled.

<sup>a</sup> Deut. ii. 23; Amos ix. 7.—<sup>b</sup> Supra, xxvii.; Ezec. xxv.

VER. 27. *Off* from all countries, (C.) particularly from Egypt (H.); on occasion of which country's deliverance that of Jacob is foretold. C.

VER. 28. *Nations* of Assyria, Chaldea, &c. Chap. xxx. 11. C.

CHAP. XLVII. VER. 1. *Gaza*, going or returning from Charcamis. Apries also attacked Tyre, and would of course invade the Philistines. They had assisted the Tyrians against Nabuchodonosor, who therefore made incursions into their territory, and into that of Ammon, &c., while the main part of his army besieged Tyre for thirteen years. C.

VER. 4. *Tyre*. See Chap. xlvi. 4; Ezec. xxvi., &c.—*Sidon*. It had rejoiced at the downfall of its rival, (Isa. xxiii. 4,) and of the Jews. Joel iii. 4; Ezec. xviii. 24.—*Helpers*; Philistines, who came originally from the isle of Capher, or Crete.—*Cappadocia* was not an island, or near the sea, (C.) but at a distance from the Jews. Sanct.

VER. 5. *Baldness*, the sign of mourning, (C.) or captivity. H.—*Peace*. Heb. “shall be destroyed.” Sept. “cast away.” She has afforded no assistance to Gaza. H.—*Valley*, along the Mediterranean. C.—Lit. “And ye remnants of their valley, how?” &c.—*Cut*, in despair or grief. Chap. xli. 5.

VER. 6. *Sword*. He is moved with pity to see so much carnage, but reflects ~~that~~ such is the will of God. Nabuchodonosor was his sword or scourge. C.

CHAP. XLVIII. VER. 1. *Moab*. This people broke their covenant with Sedecias, yet were punished for having entered into it, five years after the taking of Jerusalem. Jos. S. Jer. in chap. xxv. 32.—The same war is described by Ezec. xxv. 8; Seph. ii. 8.—*Neba*, a town at the foot of that mountain where Moses

2 There is no more rejoicing in Moab over Hesebon: they have devised evil. Come, and let us cut it off from being a nation. Therefore, shalt thou in silence hold thy peace, and the sword shall follow thee.

3 A voice of crying from Oronaim: waste and great destruction.

4 Moab is destroyed; proclaim a cry for her little ones.

5 For by the ascent of Luith shall the mourner go up with weeping; for in the descent of Oronaim, the enemies have heard a howling of destruction:

6 Flee, save your lives; and be<sup>c</sup> as heath in the wilderness.

7 For because thou hast trusted in thy bulwarks, and in thy treasures, thou also shalt be taken; and Chamos shall go into captivity, his priests, and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape; and the valleys shall perish, and the plains shall be destroyed, for the Lord hath spoken:

9 Give a flower to Moab, for in its flower it shall go out; and the cities thereof shall be desolate, and uninhabited.

10 Cursed be he that doth the work of the Lord deceitfully; and cursed be he that withholdeth his sword from blood.

11 Moab hath been fruitful from his youth, and hath rested upon his lees; and hath not been poured out from vessel to vessel, nor hath gone into captivity: therefore his taste hath remained in him, and his scent is not changed.

12 Therefore, behold the days come, saith the Lord, and I will send him men that shall order and overturn his bottles, and they shall cast him down, and shall empty his vessels, and break their bottles one against another.

13 And Moab shall be ashamed of Chamos, <sup>d</sup>as the house of Israel was ashamed of Bethel, in which they trusted.

14 *How do you say*: We are valiant, and stout men in battle?

15 Moab is laid waste, and they have cast down her cities; and her choice young men are gone down to the slaughter, saith the King, whose name is the Lord of hosts.

16 The destruction of Moab is near to come: the calamity thereof shall come on exceeding swiftly.

<sup>c</sup> Supra, xvii. 6.—<sup>d</sup> 3 Kings xii. 29.—<sup>e</sup> Isa. xvi. 6.

died. Deut. xxxiv.—*Cariathaim*. This city, and most of the others, were repossessed by Moab after the Israelites were led into captivity. C.

VER. 2. *Hesebon*, at the foot of Phasga, and one of the strongest cities.—*Shalt*. Heb. “shall Medemena hold her peace.” C.—“Thou shalt be cut down, O madmen.” H.—It signifies “silence.” Thou silent city, thou shalt be reduced to a mournful silence or destruction.

VER. 4. *Little ones*. Heb. “to Segor.” Ver. 34; Isa. xv. 5. C.—*Chal* “princes” of the second rank. Vat.

VER. 6. *Heath*, or tamarick. Chap. xvii. 6. Heb. *Aroer*.

VER. 7. *Bulwarks*. Heb. “works,” or possessions of corn, cattle, &c. C.—*Chamos*, the idol of the Moabites. Ch.

VER. 8. *Spoiler*, or “thief,” (*praeodo*), a title which Nabuchodonosor deserved, on account of his unjust conquests. C.

VER. 9. *Flower*: a usual ceremony at funerals. A. Lapide. M.

VER. 10. *Deceitfully*. In the Greek, *negligently*. The *work of God* here spoken of, is the punishment of the Moabites. Ch.—Woe to those who spare those whom God orders to be destroyed, as Saul and Achab did. 1 Kings xv. 8, 23, and 3 Kings xx. 32, 42.

VER. 11. *Fruitful as a vine*.—*Lees*. The wine has not been disturbed. It was customary to keep it first in pits, (Mark xii. 1; Isa. v. 1,) and afterwards in large earthen vessels.—*Changed*. He alludes to the wine. H.—Moab has enjoyed a long peace and prosperity. C.

VER. 13. *Of Bethel*. That is, of their golden calves, which they worshipped in Bethel. Ch.

17 Comfort him, all you that are round about him; and all you that know his name, say: How is the strong staff broken, the beautiful rod?

18 Come down from thy glory, and sit in thirst, O dwelling of the daughter of Dibon; because the spoiler of Moab is come up to thee, he hath destroyed thy bulwarks.

19 Stand in the way, and look out, O habitation of Aroer. inquire of him that fleeth, and say to him that hath escaped: What is done?

20 Moab is confounded, because he is overthrown: howl ye, and cry, tell ye it in Arnon, that Moab is wasted.

21 And judgment is come upon the plain country; upon Helon, and upon Jasa, and upon Mephaath;

22 And upon Dibon, and upon Nabo, and upon the house of Deblathaim;

23 And upon Cariathaim, and upon Bethgamul, and upon Bethmaon;

24 And upon Carioth, and upon Bosra, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the Lord.

26 Make him drunk, because he lifted up himself against the Lord; and Moab shall dash his hand in his own vomit, and he also shall be in derision.

27 For Israel hath been a derision unto thee; as though thou hadst found him amongst thieves: for thy words, therefore, which thou hast spoken against him, thou shalt be led away captive.

28 Leave the cities, and dwell in the rock, you that dwell in Moab; and be ye like the dove that maketh her nest in the mouth of the hole in the highest place.

29 <sup>a</sup>We have heard the pride of Moab; he is exceedingly proud; his haughtiness, and his arrogance, and his pride, and the loftiness of his heart.

30 I know, saith the Lord, his boasting: and that the strength thereof is not according to it, neither hath it endeavoured to do according as it was able.

31 Therefore will I lament for Moab, and I will cry out to all Moab, for the men of the brick wall that mourn.

32 O vineyard of Sabama, I will weep for thee, with the mourning of Jazer; thy branches are gone over the sea, they are come even to the sea of Jazer: the robber hath rushed in upon thy harvest, and thy vintage.

33 <sup>b</sup>Joy and gladness is taken away from Carmel, and from the land of Moab, and I have taken away the wine

<sup>a</sup> Isa. xvi. 6.—<sup>b</sup> Isa. xvi. 10.

VER. 16. *Swiftly*; about twenty-three years from the fourth of Joakim.

VER. 17. *His name*, as particular friends. Exod. xxxiii. 12, 17. People in the East had a secret name, which they disclosed to very few, to prevent incantations.

VER. 20. *Arnon*, on which river Aroer stood.

VER. 26. *Drunk* with the wine of God's wrath.

VER. 27. *Thieves*. Chap. ii. 26. C.—Prot. “was he found among thieves? for since thou speakest of him, thou skippeth for joy.” H.—Chaldee agrees with the Vulg., which is clearer. C.—Sept. “hath he been found stealing from thee, since thou hast fought against him?” Grabe subjoins, “Thou shalt go into banishment.” H.

VER. 28. *Place*. Seek for shelter in the caverns and highest mountains. H.

VER. 31. *Brick wall*. Heb. *Kir-heres*, (Isa. xvi. 7. C.) “the city of the sun” (Grot.); Ar, the capital. The prophet joins in the mournful canticle, as was usual. Luke vii. 32. C.

VER. 32. *Jazer*, or “more than for Jazer;” about six leagues to the north of Sabama, which had a rivulet communicating with the sea of Jazer.

VER. 33. *Carmel*, which here denotes any fruitful vineyard or place.

out of the presses: the treader of the grapes shall not sing the accustomed cheerful tune.

34 From the cry of Hesebon, even to Eleale, and to Jasa, they have uttered their voice; from Segor to Oronaim, *as* a heifer of three years old; the waters also of Nemrin shall be very bad.

35 And I will take away from Moab, saith the Lord, him that offereth in the high places, and that sacrificeth to his gods.

36 Therefore my heart shall sound for Moab like pipes; and my heart shall sound like pipes for the men of the brick wall; because he hath done more than he could, therefore they have perished.

37 <sup>c</sup>For every head *shall* be bald, and every beard shall be shaven: all hands shall be tied together, and upon every back there shall be haircloth.

38 Upon all the house-tops of Moab, and in the streets thereof general mourning; because I have broken Moab as an useless vessel, saith the Lord.

39 How is it overthrown, and they have howled? How hath Moab bowed down the neck, and is confounded? And Moab shall be a derision, and an example to all round about him.

40 Thus saith the Lord: Behold, he shall fly as an eagle, and shall stretch forth his wings to Moab.

41 Carioth is taken, and the strong holds are won; and the heart of the valiant men of Moab, in that day, shall be as the heart of a woman in labour.

42 And Moab shall cease to be a people: because he hath gloried against the Lord.

43 Fear, and the pit, and the snare *come* upon thee, O inhabitant of Moab, saith the Lord.

44 <sup>d</sup>He that shall flee from the fear, shall fall into the pit; and he that shall get up out of the pit, shall be taken in the snare; for I will bring upon Moab the year of their visitation, saith the Lord.

45 They that fled from the snare stood in the shadow of Hesebon, but there came a fire out of Hesebon, and a flame out of the midst of Seon, and it shall devour part of Moab, and the crown of the head of the children of tumult.

46 Woe to thee, Moab, thou hast perished, O people of Chamos; for thy sons, and thy daughters are taken captives.

47 And I will bring back the captivity of Moab in the last days, saith the Lord. Hitherto the judgments of Moab.

<sup>c</sup> Isa. xv. 2; Ezecl. vii. 18.—<sup>d</sup> Isa. xxiv. 18.

VER. 34. *As a*. Lit. “the heifer;” a title of Oronaim, which was proud and ungovernable. H.—*Bad*; abandoned. Isa. xv. 6. C.

VER. 36. *Pipes*. Heb. *conur*, (H.) lyre or flutea. Such were used at funerals of children (Matt. ix. 23); trumpets sounded for men. Servius.—*Could*; opposing the conqueror of Asia. Ver. 30, 31. C.

VER. 37. *Shaven*, or “clipt,” (Prot. H.) as in mourning.—*Tied*. Heb “cut.” Chap. xvi. 6. C.—Such signs of mourning were usual in those countries.

VER. 39. *Bowed*. Sept. and Chal. “turned his back.”

VER. 41. *Carioth*, probably Kir Hares, which the *eagle* of Babylon seized.

VER. 42. *Cease* for a time, till he regain his liberty under Cyrus. Ver. 47.

VER. 43. *Fear*. It was customary to hang feathers near a wood to frighten the prey into pits or nets. Isa. xxiv. 17. *Sanct*.

VER. 45. *There . . . saith*, &c., to the end of the chapter, is supplied by Grabe. His copy subjoins, “What Jeremias prophesied against all nations. Thus,” &c. Chap. xxv. 15. H.—*Hesebon*, expecting shelter. But internal broils ruined them. C.

VER. 47. *Days*. When they, Elam and the other Gentiles, shall be converted to the faith of Christ. H.

## CHAP. XLIX.

*The like desolation of Ammon, of Idumea, of the Syrians, of the Agarenes, and of the Elamites.*

**A** GAINST <sup>a</sup>the children of Ammon. Thus saith the Lord: Hath Israel no sons? or hath he no heir? Why then hath Melchom inherited Gad, and his people dwelt in his cities?

2 Therefore, behold the days come, saith the Lord, and I will cause the noise of war to be heard in Rabbath, of the children of Ammon, and it shall be destroyed into a heap, and her daughters shall be burnt with fire, and Israel shall possess them that have possessed him, saith the Lord.

3 Howl, O Hesebon, for Hai is wasted. Cry, ye daughters of Rabbath; gird yourselves with haircloth; mourn, and go about by the hedges; for Melchom shall be carried into captivity, his priests and his princes together.

4 Why gloriest thou in the valleys? thy valley hath flowed away, O delicate daughter, that hast trusted in thy treasures, and hast said: Who shall come to me?

5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all that are round about thee; and you shall be scattered every one out of one another's sight, neither shall there be any to gather together them that flee.

6 And afterwards I will cause the captives of the children of Ammon to return, saith the Lord.

7 Against Edom.<sup>b</sup> Thus saith the Lord of hosts: Is wisdom no more in Theman? counsel is perished from her children: their wisdom is become unprofitable.

8 Flee, and turn your backs, go down into the deep hole, ye inhabitants of Dedan; for I have brought the destruction of Esau upon him, the time of his visitation.

9 If grape-gatherers had come to thee, would they not have left a bunch? if thieves in the night, they would have taken what was enough for them.

10 But I have made Esau bare, I have revealed his secrets, and he cannot be hid: his seed is laid waste, and his brethren and his neighbours, and he shall not be.

11 Leave thy fatherless children: I will make them live; and thy widows shall hope in thee.

12 For thus saith the Lord: Behold, they whose judgment was not to drink of the cup, shall certainly drink; and shalt thou come off as innocent? thou shalt not come off as innocent, but drinking thou shalt drink.

13 For I have sworn by myself, saith the Lord, that

<sup>a</sup> *Supra*, xxvii.; *Eze*. xxv.—<sup>b</sup> *A. M.* 3417.—<sup>c</sup> *Abdias* i. 1.

CHAP. XLIX. VER. 1. *Melchom*, the idol of the Ammonites. Ch.—*Gad*, to whom a part of their country was assigned. After the captivity of this tribe the Ammonites seized the country, regardless of God's appointment. They joined the Chaldees afterwards; but the latter could not depend upon them, and sent them into captivity, to revenge the death of Godolias. *Chap. xli. 2; Soph. ii. 8; Eze. xxv. 3. C.*

VER. 3. *Hai*, or *Je-abarim*. Both these cities pertained also to Moab.—*Hedges*. *Heb. Gadaroth*, may be the city *Gadara*.

VER. 7. *Edom*. This nation was involved in the common ruin, for its barbarity towards God's people. *Abd. 10; Psal. xxxvi. 7; Eze. xxv. 12.*—*Theman*, renowned formerly for wisdom. *Job ii. 11.* Yet at the approach of danger all were confounded. C.—They were only worldly wise. W.

VER. 8. *Hole*. The territory of Edom, from *Eleutheropolis* to *Elath*, is full of such. *S. Jer. in Abd.*—*Dedan* lies south of the Dead Sea. C.

VER. 10. *Secrets*, or lurking-holes. Ver. 8. H.—God permits the Chaldees to plunder all.—*Brethren*; *Israelites*.—*Neighbours*; *Moab*, &c.

VER. 12. *Was not* so much. There were some faithful Jews. *Chap. xxv. 28. C.*

*Bosra* shall become a desolation: and a reproach, and a desert, and a curse, and all her cities shall be everlasting wastes.

14 <sup>c</sup>I have heard a rumour from the Lord, and an ambassador is sent to the nations: Gather yourselves together and come against her, and let us rise up to battle.

15 For behold I have made thee a little one among the nations, despicable among men.

16 Thy arrogance hath deceived thee, and the pride of thy heart; O thou that dwellest in the cliffs of the rock, and endeavourest to lay hold on the height of the hill; <sup>d</sup>but though thou shouldst make thy nest as high as an eagle, I will bring thee down from thence, saith the Lord.

17 And Edom shall be desolate: every one that shall pass by it, shall be astonished, and shall hiss at all its plagues.

18 <sup>e</sup>As Sodom was overthrown and Gomorrha, and the neighbours thereof, saith the Lord: there shall not a man dwell there, and there shall no son of man inhabit it.

19 Behold one shall come up as a lion from the swelling of the Jordan, against the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to me? and who shall abide me? <sup>f</sup>and who is that shepherd that can withstand my countenance?

20 Therefore, hear ye the counsel of the Lord, which he hath taken concerning Edom: and his thoughts, which he hath thought concerning the inhabitants of Theman: surely the little ones of the flock shall cast them down, of a truth they shall destroy them with their habitation.

21 The earth is moved at the noise of their fall: the cry of their voice is heard in the Red Sea.

22 Behold he shall come up as an eagle, and fly: and he shall spread his wings over Bosra: and in that day the heart of the valiant ones of Edom shall be as the heart of a woman in labour.

23 Against Damascus. *Emath* is confounded, and *Arphad*: for they have heard very bad tidings, they are troubled *as* in the sea: through care they could not rest.

24 Damascus is undone, she is put to flight, trembling hath seized on her: anguish and sorrows have taken her as a woman in labour.

25 How have they forsaken the city of renown, the city of joy?

26 Therefore, her young men shall fall in her streets:

<sup>d</sup> *Abdias* i. 4.—<sup>e</sup> *Gen. xix. 20.*—<sup>f</sup> *Job xli. 1.*

VER. 14. *Ambassador*; *Jeremias*: or rather this is a personification of the passions, which would sufficiently prompt the Chaldees. C.

VER. 16. *Hill*. The mountains were numerous, and full of caverns. Ver. 8.

VER. 17. *Desolate*. The few who survived left their ancient territories, which are now a desert, like most of *Stony Arabia*. C.—*Hiss*, out of contempt. The punishment was so great as to excite surprise. W.

VER. 19. *Swelling*. Lit. "pride" (H.); or those banks which the Jordan reaches, when it overflows. They are lined with woods, from which lions rush to devour the sheep. C.—*Strong* "one's dwelling." *Heb. H. Zac. xi. 3.*—*Over her*. What sort of men come to the attack? or, who shall dare to resist them? C.

VER. 20. *Little*. Chal. "chiefs of the people."

VER. 23. *Damascus*, the capital of *Syria*. *Isa. vii. 8. W.*—It was punished at the same time as the rest. *Jos.*—*Arphad*; *Arad*, an island near *Tyre*, or *Raphane*. *Theod.*—*Nabuchodonosor* left *Tyre* to invade them. C.

VER. 25. *They*. *Heb.*, *Sept.*, and *Chal.* add "not." Why have they not spared this beautiful city? or, why have not its citizens given it up, to prevent its entire demolition?

and all the men of war shall be silent in that day, saith the Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall devour the strong holds of Benadad.

28 Against Cedar, and against the kingdoms of Asor, which Nabuchodonosor, king of Babylon, destroyed. Thus saith the Lord: Arise, and go ye up to Cedar, and waste the children of the east.

29 They shall take their tents, and their flocks: and shall carry off for themselves their curtains, and all their vessels, and their camels: and they shall call fear upon them round about.

30 Flee ye, get away speedily, sit in deep holes, you that inhabit Asor, saith the Lord: for Nabuchodonosor, king of Babylon, hath taken counsel against you, and hath conceived designs against you.

31 Arise, and go up to a nation that is at ease, and that dwelleth securely, saith the Lord: they have neither gates, nor bars: they dwell alone.

32 And their camels shall be for a spoil, and the multitude of their cattle for a booty: and I will scatter into every wind them that have their hair cut round, and I will bring destruction upon them from all their confines, saith the Lord.

33 And Asor shall be a habitation for dragons, desolate for ever: no man shall abide there, nor son of man inhabit it.

34 The word of the Lord that came to Jeremias, the prophet, against Elam, in the beginning of the reign of Sedecias, king of Juda, saying:

35 Thus saith the Lord of hosts. Behold I will break the bow of Elam, and their chief strength.

36 And I will bring upon Elam the four winds from the four quarters of heaven: and I will scatter them into all these winds: and there shall be no nation, to which the fugitives of Elam shall not come.

37 And I will cause Elam to be afraid before their enemies, and in the sight of them that seek their life: and I will bring evil upon them, my fierce wrath, saith the Lord: and I will send the sword after them, till I consume them.

38 And I will set my throne in Elam, and destroy kings and princes from thence, saith the Lord.

39 But in the latter days I will cause the captives of Elam to return, saith the Lord.

VER. 28. *Cedar* and *Asor* were parts of Arabia; which, with Moab, Ammon, Edom, &c., were all brought under the yoke of Nabuchodonosor. Ch.—*East*; the Desert Arabia. Ver. 32. C.—*Cedar* was the son of Ismael, and Asor the chief city of the Agarens. W.

VER. 29. *About*. The enemy shall terrify them, and plunder all their riches.

VER. 31. *Alone*. We need not fear any resistance. They have no allies. C.

VER. 34. *Elam*. A part of Persia. Ch.—The Elamites had besieged Jerusalem, under Manasses, (C.) and are therefore punished. W.—They were subject to Aseradon: Nabuchodonosor subdued them after the other nations. Ver. 36. Cyrus set his countrymen at liberty, (C.) and thus began his conquests. H.

VER. 38. *Thence*. Daniel (viii. 2) governed at Susa, the capital of Elam, for Baltassar.

VER. 39. *Return*. They joined the standards of Cyrus, and became masters of the East. C.—This and similar texts are understood of the conversion of the Gentiles. Acts ii. 7. W.

CHAP. L. VER. 1. *Prophet*. He had spoken against them in the fourth year of Joachim, and now is more explicit in the fourth of Sedecias, (chap. li. 60,) sending his predictions to be read, and then thrown into the Euphrates. The fall of Babylon was gradual. It was in consequence of her pride and cruelty. Ver. 11, 17, 23, 29; Isa. xlvi. 6. C.—It had shown the greatest enmity to the Jews, and was at last overthrown by the Medes and Persians. W.

*Babylon, which hath afflicted the Israelites, after their restoration, shall be utterly destroyed.*

THE word <sup>a</sup>that the Lord hath spoken against Babylon, and against the land of the Chaldeans, in the hand of Jeremias, the prophet.

2 Declare ye among the nations, and publish it, lift up a standard: proclaim, and conceal it not: say: Babylon is taken, Bel is confounded, Meroadach is overthrown, their graven things are confounded, their idols are overthrown.

3 For a nation is come up against her out of the north, which shall make her land desolate: and there shall be none to dwell therein, from man even to beast: yea, they are removed, and gone away.

4 In these days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Juda together: going and weeping, they shall make haste, and shall seek the Lord their God.

5 They shall ask the way to Sion, their faces are hitherward. They shall come, and shall be joined to the Lord by an everlasting covenant, which shall never be forgotten.

6 My people hath been a lost flock, their shepherds have caused them to go astray, and have made them wander in the mountains: they have gone from mountain to hill, they have forgotten their resting place.

7 All that found them, have devoured them: and their enemies said: We have not sinned *in so doing*: because they have sinned against the Lord, the beauty of justice, and against the Lord, the hope of their fathers.

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans: and be ye as kids at the head of the flock.

9 For behold I raise up, and will bring against Babylon an assembly of great nations from the land of the north: and they shall be prepared against her, and from thence she shall be taken: their arrows, like those of a mighty man, a destroyer, shall not return in vain.

10 And Chaldea shall be made a prey: all that waste her shall be filled, saith the Lord.

11 Because you rejoice, and speak great things, pilaging my inheritance: because you are spread abroad as calves upon the grass, and have bellowed as bulls.

\* A. M. 3409, A. C. 595.

VER. 2. *Bel*, &c. Bel and Merodach were worshipped for gods by the men of Babylon. Ch.—Merodach might be an ancient king deified. C.

VER. 3. *A nation*, &c., viz. the Medes, (Ch.) under Darius, (Dan. v. 31 Theod. Grot.,) or rather under Cyrus, who came upon Babylon from the north, after conquering Asia; though he was born to the east of that city. Isa. lxi. 2, 25. He was a Mede by his mother, and ruler of that nation. He gave liberty to the Jews, as the prophet inculcates ten times.

VER. 4. *Weeping* for joy and compunction. Israel returns, as well as Juda. C.

VER. 5. *Covenant*. They renewed the old one under Nehemias, and never publicly broke it, as they had done. Yet the covenant of Christ is more properly meant.

VER. 6. *Shepherds*; kings, (C.) and false prophets. H.

VER. 7. *Not sinned*: the Jews were such notorious offenders. But in what had they injured the Chaldees?—*Beauty*. Heb. “dwelling or fold.”

VER. 9. *Nations*. Cyrus had Armenians, &c. in his army. C.—*Thence*, by the bed of the Euphrates, the waters of which were mostly let out into the marshes. Thus the city was taken while the people were feasting. Herod. i. 191. C.

VER. 11. *Bulls*. You have rioted in Juda, and treated my people cruelly. H.

VER. 12. *Dust*, like a suppliant. Isa. xlvi. 1. C.—*Dry*. The country shall be equally unfruitful. The waters of the Euphrates being let off gave a passage to the enemy. Ver. 9. H.—Babylon soon lost its splendour. C.

12 Your mother is confounded exceedingly, and she that bore you is made even with the dust: behold she shall be the last among the nations, a wilderness unpassable, and dry.

13 Because of the wrath of the Lord, it shall not be inhabited, but shall be wholly desolate: every one that shall pass by Babylon, shall be astonished, and shall hiss at all her plagues.

14 Prepare yourselves against Babylon round about, all you that bend the bow: fight against her, spare not arrows: because she hath sinned against the Lord.

15 Shout against her, she hath every where given her hand, her foundations are fallen, her walls are thrown down, for it is the vengeance of the Lord. Take vengeance upon her: as she hath done, so do to her.

16 Destroy the sower out of Babylon, and him that holdeth the sickle in the time of harvest: for fear of the sword of the dove every man shall return to his people, and every one shall flee to his own land.

17 Israel is a scattered flock, the lions have driven him away: first the king of Assyria devoured him: and last this Nabuchodonosor, king of Babylon, hath broken his bones.

18 Therefore, thus saith the Lord of hosts, the God of Israel: Behold I will visit the king of Babylon and his land, as I have visited the king of Assyria.

19 And I will bring Israel again to his habitation: and he shall feed on Carmel, and Basan, and his soul shall be satisfied in Mount Ephraim, and Galaad.

20 In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the sin of Juda, and there shall none be found: for I will be merciful to them, whom I shall leave.

21 Go up against the land of the rulers, and punish the inhabitants thereof, waste, and destroy all behind them, saith the Lord: and do according to all that I have commanded thee.

22 A noise of war in the land, and a great destruction.

23 How is the hammer of the whole earth broken, and destroyed? how is Babylon turned into a desert among the nations?

24 I have caused thee to fall into a snare, and thou art taken, O Babylon, and thou wast not aware of it: thou art found and caught, because thou hast provoked the Lord.

25 The Lord hath opened his armoury, and hath brought forth the weapons of his wrath: for the Lord,

VER. 16. *Harvest.* Such were usually unmolested. C.—Babylon was so large, that people sowed corn within the walls. Curt. v.—The environs were well cultivated. Pliny, xviii. 17.—*Dove,* or the *destroyer;* for the Hebrew word signifies either the one or the other. Ch. Chap. xxv. 38, and xlvi. 16.—*Lit.* “from before the sword of the dove.” The power of Babylon is no more. H.—The king is compared to a dove, for his swiftness; or God is meek, though terrible. W.—*Land.* The other nations were set free as well as the Jews. C.

VER. 17. *Bones.* He completely ruined the nation, which the Assyrians had left. H.—They led the ten tribes away, and the Chaldees took the rest. 4 Kings xviii., and xxv. W.

VER. 19. *Israel;* the ten tribes, whose country is specified.

VER. 21. *Rulers:* the most potent empire of Babylon.—*All.* Heb. “anathematize them and their posterity.”

VER. 23. *Hammer.* The violent injustice of the Chaldees is thus entitled.

VER. 25. *Armoury.* Fire and war are the Lord’s weapons. Job xxxviii. 22.—*Work:* punishment. Chap. xlvi. 10.

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the God of hosts, hath a work to be done in the land of the Chaldeans.

26 Come ye against her from the uttermost borders open, that they may go forth that shall tread her down: take the stones out of the way, and make heaps, and destroy her: and let nothing of her be left.

27 Destroy all her valiant men, let them go down to the slaughter: woe to them, for their day is come, the time of their visitation.

28 The voice of them that flee, and of them that have escaped out of the land of Babylon: to declare in Sion the revenge of the Lord, our God, the revenge of his temple.

29 Declare to many against Babylon, to all that bend the bow: stand together against her round about, and let none escape: pay her according to her work: according to all that she hath done, do ye to her: for she hath lifted up herself against the Lord, against the Holy One of Israel.

30 Therefore shall her young men fall in her streets and all her men of war shall hold their peace in that day saith the Lord.

31 Behold I come against thee, O proud one saith the Lord, the God of hosts: for thy day is come, the time of thy visitation.

32 And the proud one shall fall, he shall fall down and there shall be none to lift him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the Lord of hosts: The children of Israel, and the children of Juda are oppressed together all that have taken them captives, hold them fast, they will not let them go.

34 Their Redeemer is strong, the Lord of hosts is his name, he will defend their cause in judgment, to terrify the land, and to disquiet the inhabitants of Babylon.

35 A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes and upon her wise men.

36 A sword upon her diviners, and they shall be foolish: a sword upon her valiant ones, and they shall be dismayed.

37 A sword upon their horses, and upon their chariots, and upon all the people that are in the midst of her: and they shall become as women: a sword upon her treasures, and they shall be made a spoil.

38 A drought upon her waters, and they shall be dried

\* Infra, II. 49.

VER. 26. *That.* Heb. “her granaries; trample on her as on heaps of corn; destroy,” &c. He alludes to the custom of oxen trampling out the corn. Chap. li. 33.

VER. 30. *Peace,* in the grave (C.); or shall submit quietly. 1 Mac. i 3. H.

VER. 31. *Proud.* So the Chaldees are often styled in the Psalms. C.—The prophet addresses Nabuchodonosor, or rather Baltassar, (M.) under whom the city was taken, (Jos. &c.,) by Darius and Cyrus.

VER. 33. *Israel.* Samaria had been destroyed forty-four years before the fourth of Joakim, from which period many of Juda had been captives seventy years, till Cyrus became their deliverer, and chastised the Chaldees. C.

VER. 35. *Wise men.* They were styled Chaldees, and inhabited a certain part of the city, being employed in astronomical and mathematical observations.

VER. 36. *Diviners.* Heb. “impostors.” They were no where more plentiful Dan. i. 20.

VER. 38. *Drought.* Cyrus almost drained the Euphrates. Chap. li. 42; Isa

up: because it is a land of idols, and they glory in monstrous things.

39 Therefore shall dragons dwell there with the fig-fauns: and ostriches shall dwell therein: and it shall be no more inhabited for ever, neither shall it be built up from generation to generation.

40 <sup>a</sup>As the Lord overthrew Sodom and Gomorrha, and their neighbour cities, saith the Lord: no man shall dwell there, neither shall the son of man inhabit it.

41 Behold a people cometh from the north, and a great nation, and many kings shall rise up from the ends of the earth.

42 They shall take the bow, and the shield: they are cruel and unmerciful: their voice shall roar like the sea, and they shall ride upon horses: like a man prepared for battle against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands are grown feeble: anguish hath taken hold of him, pangs as a woman in labour.

44 <sup>b</sup>Behold he shall come up like a lion from the swelling of the Jordan to the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? for who is like to me? and who shall bear up against me? <sup>c</sup>and who is that shepherd that can withstand my countenance?

45 Therefore, hear ye the counsel of the Lord, which he hath taken against Babylon: and his thoughts which he hath thought against the land of the Chaldeans: surely the little ones of the flocks shall pull them down, of a truth their habitation shall be destroyed with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard amongst the nations.

### CHAP. LI.

*The miseries that shall fall upon Babylon from the Medes: the destruction of her idols.*

THUS saith the Lord: <sup>d</sup>Behold I will raise up as it were a pestilential wind against Babylon, and against the inhabitants thereof, who have lifted up their heart against me.

2 And I will send to Babylon fanners, and they shall fan her, and shall destroy her land: for they are come upon her on every side in the day of her affliction.

3 Let not him that bendeth, bend his bow, and let not him go up that is armed with a coat of mail: spare not her young men, destroy all her army.

<sup>a</sup> Gen. xix. 24.—<sup>b</sup> Supra, xlix. 19.—<sup>c</sup> Job xli. 1.—<sup>d</sup> A. 3409.

xxi.—*Things, fit to terrify children.* Bar. vi. 14. C.—Prot. “they are mad upon their idols.” H.

VER. 39. *Fig-fauns.* Monsters of the desert, or demons in monstrous shapes; such as the ancients called *fauns* and *satyrs*: and as they imagined them to live upon wild figs, they called them *fauni-ficarii*, or *fig-fauns*. Ch.—*Ever.* Its situation is unknown. There is still a town of the same name, but not in the same place.

VER. 44. *And beautiful.* Heb. “habitation.” H.—He will rush into the fold. Chap. xlix. 19. C.

CHAP. LI. VER. 1. *Thereof.* Heb. *lob komi*, “of the heart, rising up against me.” H.

VER. 2. *Fan her.* After the corn was trodden out, it was heaved into the wind. This custom would insinuate the distress and captivity of the Chaldees.

VER. 3. *Mail.* There will be little or no resistance made. Chap. I. 3. H.—The Persians denounce destruction to all taken in arms; or, according to Sept. and Syr., they exhort each other to fight. C.—“Let him,” &c. H.—Heb. of the *Masor.* “you who bend . . . spare not.” C.—Prot. “against him that bendeth let the archer bend his bow,” &c. H.

VER. 5. *Forsaken, as a widow, viduatus.* H.—God still considers the nation

4 And the slain shall fall in the land of the Chaldeans and the wounded in the regions thereof.

5 For Israel and Juda have not been forsaken by their God, the Lord of hosts: but their land hath been filled with sin against the Holy One of Israel.

6 Flee ye from the midst of Babylon, and let every one save his own life: be not silent upon her iniquity: for it is the time of revenge from the Lord, he will render unto her what she hath deserved.

7 Babylon hath been a golden cup in the hand of the Lord, that made all the earth drunk: the nations have drunk of her wine, and therefore they have staggered.

8 <sup>e</sup>Babylon is suddenly fallen, and destroyed: howl for her, take balm for her pain, if so she may be healed.

9 We would have cured Babylon, but she is not healed: let us forsake her, and let us go every man to his own land: because her judgment hath reached even to the heavens, and is lifted up to the clouds.

10 The Lord hath brought forth our justices: come, and let us declare in Sion the work of the Lord our God.

11 Sharpen the arrows, fill the quivers: the Lord hath raised up the spirit of the kings of the Medes: and his mind is against Babylon, to destroy it, because it is the vengeance of the Lord, the vengeance of his temple.

12 Upon the walls of Babylon set up the standard, strengthen the watch: set up the watchmen, prepare the ambushes: for the Lord hath both purposed, and done all that he spoke against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, rich in treasures, thy end is come for thy entire destruction.

14 <sup>f</sup>The Lord of hosts hath sworn by himself, saying. I will fill thee with men as with locusts, and they shall lift up a joyful shout against thee.

15 <sup>g</sup>He that made the earth by his power, that hath prepared the world by his wisdom, and stretched out the heavens by his understanding.

16 When he uttereth his voice the waters are multiplied in heaven: he lifteth up the clouds from the ends of the earth; he hath turned lightning into rain; and hath brought forth the wind out of his treasures.

17 Every man is become foolish by *his* knowledge; every founder is confounded by his idol, for what he hath cast is a lie, and there is no breath in them.

18 They are vain works, and worthy to be laughed at; in the time of their visitation, they shall perish.

<sup>e</sup> Isa. xxi. 9; Apoc. xiv. 8.—<sup>f</sup> Amos vi. 8.—<sup>g</sup> Gen. i. 1.

as his spouse.—*Their land.* That of the Chaldees, (C.) or of the Jews. Theodoret.—*Sin, or punishment.*

VER. 6. *Silent.* Jews proclaim that Babylon is justly punished, (C.) *lest you partake in her crimes.* Apoc. xviii. 4. Prot. “be not cut off in her,” &c. H.

VER. 8. *Suddenly.* She has not lost many battles; but is fallen at once from being the greatest city of the East.

VER. 9. *We.* The guardian angels, or Jews, reply. Miracles are lost on her—*Heavens.* Her crimes call for punishment. Gen. xviii. 21; Jonah i. 2.

VER. 11. *Sharpen.* He addresses ironically the citizens of Babylon.—*Medes.* Thus the subjects of the Persian monarchs are commonly styled. C.

VER. 12. *Standard.* Call together thy subjects and allies. H.—This must be explained of Babylon. M.—Yet all will be in vain. Ver. 11. H.

VER. 13. *Waters.* Not far from the Tigris, and divided into two parts by the Euphrates. C.—*Entire,* being cut up by the roots, *pedalis*, (Lyran,) or according to the measure of thy crimes. Delrio. C.

VER. 14. *Himself.* Sept. “his hand” lifted up, or by his power.—*Locusts* Their ravages were equally dreaded. Joel ii. 4; Judg. vi. 5.

VER. 17. *Every man, &c.* That is, every maker of idols, however he boasts of his knowledge and skill, does but show himself a fool in pretending to make a

19 The portion of Jacob is not like them : for he that made all things he it is, and Israel is the sceptre of his inheritance : the Lord of hosts is his name.

20 Thou dashest together for me the weapons of war, and with thee I will dash nations together, and with thee I will destroy kingdoms :

21 And with thee I will break in pieces the horse, and his rider : and with thee I will break in pieces the chariot, and him that getteth up into it.

22 And with thee I will break in pieces man and woman, and with thee I will break in pieces the old man and the child, and with thee I will break in pieces the young man and the virgin :

23 And with thee I will break in pieces the shepherd and his flock, and with thee I will break in pieces the husbandman and his yoke of oxen, and with thee I will break in pieces captains and rulers.

24 And I will render to Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Sion, before your eyes, saith the Lord.

25 Behold, I come against thee, thou destroying mountain, saith the Lord, which corruptest the whole earth : and I will stretch out my hand upon thee, and will roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for the corner, nor a stone for foundations, but thou shalt be destroyed for ever, saith the Lord.

27 Set ye up a standard in the land ; sound with a trumpet among the nations ; prepare the nations against her ; call together against her the kings of Ararat, Menni, and Ascenez ; number Taphsar against her ; bring the horse as the stinging locust.

28 Prepare the nations against her, the kings of Media, their captains, and all their rulers, and all the land of their dominion.

29 And the land shall be in a commotion, and shall be troubled ; for the design of the Lord against Babylon shall awake, to make the land of Babylon desert and uninhabitable.

30 The valiant men of Babylon have foreborne to fight, they have dwelt in holds : their strength hath failed, and they are become as women ; her dwelling-places are burnt, her bars are broken.

31 One running post shall meet another, and messenger

\* Supra, l. 38.

god. Ch. Wisd. xiv. 18.—*By his*, or “by default of knowledge” (*a scientia*. H.) ; as the Heb. may also mean. The Babylonians were so confounded, they knew not what to do. C.

VER. 20. *Thou*, Cyrus, (Grot.) or more commonly the Chaldees are understood.

VER. 25. *Mountain*. So Babylon is styled in derision. See chap. xxi. 13 ; Isa. i. 10, and xx. 6, and xxii. 1. The city stood on a plain. Some think that its palaces and walls are designated.—*Burnt* ; unfruitful. This happened long after Cyrus, though it then ceased to be the capital, and became only a shadow of its former greatness.

VER. 27. *Prepare*. Lit. “sanctify.” H.—Call together all nations to fight against Babylon. W.—Many religious ceremonies were used.—*Ararat*, where the ark rested, (Gen. viii. 4,) near the Araxes, (S. Jer. in Isa. xxxvii.,) or in the Gordyean mountains, in Armenia, where the *Menni* dwelt.—*Caterpillar*, or “locust,” (*bruchum*. H.) which resembles more a body of cavalry. C.—Sept. “Push forward the cavalry against her, as a multitude of locusts.” H.

VER. 28. *Prepare* ; “sanctify.” H.—*Media*. Cyrus. Ver. 11.—*Captains* : generals. C.—*Rulers*. Lit. “magistrates.” H.

shall meet messenger, to tell the king of Babylon that his city is taken from one end to the other :

32 And that the fords are taken, and the marshes are burnt with fire, and the men of war are affrighted.

33 For thus saith the Lord of hosts, the God of Israel : The daughter of Babylon is like a threshing-floor ; this is the time of her threshing : yet a little while, and the time of her harvest shall come.

34 Nabuchodonosor, king of Babylon, hath eaten me up, he hath devoured me ; he hath made me as an empty vessel ; he hath swallowed me up like a dragon, he hath filled his belly with my delicate meats, and he hath cast me out.

35 The wrong done to me, and my flesh, be upon Babylon, saith the habitation of Sion ; and my blood upon the inhabitants of Chaldea, saith Jerusalem.

36 Therefore, thus saith the Lord : Behold, I will judge thy cause, and will take vengeance for thee, and I will make her sea desolate, \*and will dry up her spring.

37 And Babylon shall be reduced to heaps, a dwelling-place for dragons, an astonishment and a hissing, because there is no inhabitant.

38 They shall roar together like lions, they shall shake their manes like young lions.

39 In their heat I will set them drink ; and I will make them drunk, <sup>b</sup>that they may slumber, and sleep an everlasting sleep, and awake no more, saith the Lord.

40 I will bring them down like lambs to the slaughter, and like rams with kids.

41 How is Sesach taken, and the renowned one of all the earth surprised ? How is Babylon become an astonishment among the nations ?

42 The sea is come up over Babylon : she is covered with the multitude of the waves thereof.

43 Her cities are become an astonishment, a land uninhabited and desolate, a land wherein none can dwell, nor son of man pass through it.

44 And I will visit against Bel, in Babylon, and I will bring forth out of his mouth that which he had swallowed down : and the nations shall no more flow together to him, for the wall also of Babylon shall fall.

45 Go out of the midst of her, my people ; that every man may save his life from the fierce wrath of the Lord.

46 And lest your hearts faint, and ye fear for the rumour that shall be heard in the land : and a rumour

<sup>b</sup> Infra, v. 57.

VER. 30. *Bars*, fastening the gates. C.—Those who entered by the channel of the river would seize the gates to let their companions enter. H.

VER. 31. *King*, feasting in his palace, (Herod. i. 191,) or at Borsippa Berosus.

VER. 32. *Fords*. Thus the enemy entered.—*Marshes*. Heb. “sedges,” which grew to the size of trees, and were burnt when the waters of the river and lakes were drained.

VER. 33. *Threshing*, performed by oxen treading, and by rollers, &c. Judg. viii. 16, and 2 Kings xii. 31.—*Little* ; about fifty-six years.

VER. 36. *Spring* ; commerce, the source of her riches ; or rather the waters shall be brought out of their usual channels.

VER. 38. *Roar*. They shall retain their haughty air and threaten others, when they themselves shall fall (C.) in the midst of their feasting. Dan. v. 30. Xen. vii.

VER. 42. *Sea* ; numerous armies of Cyrus, or the waters of the Euphrates let loose. C.

VER. 44. *Down*. His priests pretended that he eat. Dan. xiv. 11. The prophet derides this notion. C.—*Fall*, by means of Cyrus and c<sup>o</sup> Darius. Chap. I. 3. H.

shall come in one year, and after this year *another* rumour: and iniquity in the land, and ruler upon ruler.

47 Therefore, behold the days come, and I will visit the idols of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 And the heavens and the earth, and all things that are in them shall give praise for Babylon: for spoilers shall come to her from the north, saith the Lord.

49 And as Babylon caused that there should fall slain in Israel; so of Babylon there shall fall slain in all the earth.

50 You that have escaped the sword, come away, stand not still; remember the Lord afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach; shame hath covered our faces; because strangers are come upon the sanctuaries of the house of the Lord.

52 Therefore, behold the days come, saith the Lord, and I will visit her graven things, and in all her land the wounded shall groan.

53 If Babylon should mount up to heaven, and establish her strength on high; from me there should come spoilers upon her, saith the Lord.

54 The noise of a cry from Babylon, and great destruction from the land of the Chaldeans:

55 Because the Lord hath laid Babylon waste, and destroyed out of her the great voice; and their waves shall roar like many waters; their voice hath made a noise:

56 Because the spoiler is come upon her, that is, upon Babylon, and her valiant men are taken, and their bow is weakened, because the Lord, who is a strong revenger, will surely repay.

57 And I will make her princes drunk, and her wise men, and her captains, and her rulers, and her valiant men; and they shall sleep an everlasting sleep, and shall awake no more, saith the king, whose name is Lord of hosts.

58 Thus saith the Lord of hosts: That broad wall of Babylon shall be utterly broken down, and her high gates shall be burnt with fire, and the labours of the people shall come to nothing, and of the nations shall go to the fire and shall perish.

59 The word that Jeremias, the prophet, commanded

\* A. M. 3414, A. C. 590. 4 Kings xxiv. 18; 2 Par. xxxvi. 11.

Saraias, the son of Nerias, the son of Naasias, when he went with king Sedecias, to Babylon, in the fourth year of his reign: now Saraias was chief over the prophecy.

60 And Jeremias wrote in one book all the evil that was to come upon Babylon: all these words that are written against Babylon.

61 And Jeremias said to Saraias: When thou shalt come into Babylon, and shalt see, and shalt read all these words,

62 Thou shalt say: O Lord, thou hast spoken against this place to destroy it; so that there should be neither man nor beast to dwell therein, and that it should be desolate for ever.

63 And when thou shalt have made an end of reading this book, thou shalt tie a stone to it, and shalt throw it into the midst of the Euphrates:

64 And thou shalt say: Thus shall Babylon sink, and she shall not rise up from the affliction that I will bring upon her, and she shall be utterly destroyed. Thus far are the words of Jeremias.

### CHAP. LII.

*A recapitulation of the reign of Sedecias, and the destruction of Jerusalem. The number of the captives.*

**S**EDECIAS<sup>a</sup> was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem; and the name of his mother was Amital, the daughter of Jeremias, of Lobna.

2 And he did that which was evil in the eyes of the Lord, according to all that Joakim had done.

3 For the wrath of the Lord was against Jerusalem, and against Juda, till he cast them out from his presence; and Sedecias revolted from the king of Babylon.

4 <sup>b</sup>And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor, the king of Babylon, came, he and all his army, against Jerusalem, and they besieged it, and built forts against it round about.

5 And the city was besieged until the eleventh year of king Sedecias.

6 And in the fourth month, the ninth day of the month, a famine overpowered the city; and there was no food for the people of the land.

<sup>b</sup> 4 Kings xxv. 1; Supra, xxxix. 1.

(C.) with the hundred brazen gates, Darius treated in like manner. Herod. i. 179 and iii. 159.—Thus was the prediction fulfilled; and the works of so many captive nations brought to nothing. It is asserted that 200,000 (C.) daily finished a stadium, (Curt. 5,) or 125 paces. C.

VER. 59. *With.* Heb. also, (C.) “on behalf of,” Prot. marg. H.—It is nowhere else asserted that Sedecias went in person, and Sept., Chal., &c., explain it in this manner. Baruch accompanied his brother Saraias, and probably took the letter. Bar. i. 2. Saraias went to petition for the sacred vessels.—*Prophecy*, or of the embassy to speak (C.) in the king’s name. Jeremias gave him charge of the parcel, perhaps before Baruch had determined to go.

VER. 64. *Sink.* The angel did the like (Apoc. xviii. 21. C.); and the Phoenicians, leaving their country, swore that they would return no more till a piece of red-hot iron, which they threw into the sea, should swim. Herod. i. 165.—*Thus*, &c., was added by the compiler.—Jeremias wrote a good deal, after the fourth year of Sedecias. Ver. 59. C.—He here finished his predictions against Babylon. W.

CHAP. LIII. VER. 1. *Sedecias.* This is purely historical, taken from 4 Kings xxiv. 18, &c. Many doubt with reason that Jeremias inserted it, as he could not well be alive at the time when Joakim was honoured. Ver. 31. It seems, therefore, that Esdras or some other has inserted it, to explain the fall of Jerusalem and the Lamentations; as a similar addition has been made to Isaia. Chap. xxxvi., &c. See Grot. C.—The history occurs more at large, Par. ult. W.

VER. 3. *Revolted*, breaking his oath, which greatly offended God.

VER. 46. *Faint.* You may apprehend that your miseries will increase in the midst of such confusion; but no, Baltassar, the last of your oppressor’s race, shall be assassinated by Neriglissor, who will be succeeded by Loborosoarchod and Nabonides. This last shall yield to Cyrus, who will grant you liberty. Baltassar reigned two years, Neriglissor four, his ill-tempered infant son nine months, when his followers murdered him, and gave the crown to a Babylonian called Nabonides, who kept it seventeen years, till Cyrus took him prisoner. This we learn from Berossus, quoted by Josephus, c. Ap. 1. On the other hand, Daniel, makes Darius, the Mede, succeed Baltassar, and after him Cyrus reigned. To these changes and continual alarms the prophet alludes.

VER. 47. *Idols*; Bel, &c. ver. 41.—*Slain.* Heb. “dancers.” The people were feasting. C.—It means also “slain,” (Prot.,) or “soldiers.”

VER. 50. *Mind.* Offer sacrifices of thanks on Sion, (H.) both Jews and other nations. C.

VER. 55. *Great voice*, or boasting and songs of joy, usual at public meetings.—*Noise.* They groan under affliction.

VER. 57. *Drunk*, with the wine of fury. Ver. 39; chap. xxv. 26.

VER. 58. *Broad wall.* The pagan historians agree not in the dimensions, but allow it was excessively broad and lofty. C.—Six chariots might go abreast. It was 360 stadia long, (Ctesias,) or 480 (Herod. i. 178); that is, above 23 leagues, allowing 2500 paces for each. This author says the breadth was 50 cubits of the king, 3 inches larger than the common one, or about 21 inches. C.—There were three different walls. Curt. 5.—Cyrus demolished the outer one. Beros.—What remained,

7 And the city was broken up, and the men of war fled, and went out of the city in the night by the way of the gate that is between the two walls, and leadeth to the king's garden, (the Chaldeans besieging the city round about,) and they went by the way that leadeth to the wilderness.

8 But the army of the Chaldeans pursued after the king ; and they overtook Sedecias in the desert which is near Jericho : and all his companions were scattered from him.

9 And when they had taken the king, they carried him to the king of Babylon, to Reblatha, which is in the land of Emath ; and he gave judgment upon him.

10 And the king of Babylon slew the sons of Sedecias before his eyes ; and he slew all the princes of Juda, in Reblatha.

11 And he put out the eyes of Sedecias, and bound him with fetters, and the king of Babylon brought him to Babylon, and he put him in prison till the day of his death.

12 And in the fifth month, the tenth day of the month, the same is the nineteenth year of Nabuchodonosor, king of Babylon, came Nabuzardan, the general of the army, who stood before the king of Babylon, in Jerusalem.

13 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great house he burnt with fire.

14 And all the army of the Chaldeans, that were with the general, broke down all the wall of Jerusalem, round about.

15 But Nabuzardan, the general, carried away captives some of the poor people, and of the rest of the common sort, who remained in the city, and of the fugitives that were fled over to the king of Babylon, and the rest of the multitude.

16 But the poor of the land, Nabuzardan, the general, left some for vine-dressers, and for husbandmen.

17 The Chaldeans also broke in pieces the brazen pillars that were in the house of the Lord, and the bases, and the sea of brass that was in the house of the Lord : and they carried all the brass of them to Babylon.

18 And they took the cauldrons, and the flesh-hooks, and the psalteries, and the bowls, and the little mortars, and all the brazen vessels that had been used in the ministry : and

19 The general took away the pitchers, and the censers, and the pots, and the basons, and the candlesticks, and the mortars, and the cups ; as many as were of gold, in gold ; and as many as were of silver, in silver :

20 And the two pillars, and one sea, and twelve oxen of brass that were under the bases, which king Solomon

VER. 12. *Tenth* : 4 Kings, *seventh*, on which day Nabuzardan set out from Reblatha, according to some. But it was above sixty leagues, or hours' journey, distant. C.—He entered the city on the seventh, and put his orders in execution on the tenth. Usher.

VER. 15. *Poor*. He took those of the city, and left the poor of the country. Ver. 16. C.

VER. 23. *Hundred* ; four next the wall were not seen, or were *fixed* to the chapters.

VER. 24. *Second* in dignity to the high priest, a chief officer of the temple.

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had made in the house of the Lord : there was no weight of the brass of all these vessels.

21 And concerning the pillars ; one pillar was eighteen cubits high, and a cord of twelve cubits compassed it about ; but the thickness thereof was four fingers, and it was hollow within.

22 And chapiters of brass were upon both : the height of one chapter was five cubits ; and net-work, and pomegranates were upon the chapters round about, all of brass. The same of the second pillar, and the pomegranates.

23 And there were ninety-six pomegranates hanging down ; and the pomegranates, being a hundred in all, were compassed with net-work.

24 And the general took Saraias the chief priest, and Sophonias, the second priest, and the three keepers of the entry.

25 He also took out of the city, one eunuch, that was chief over the men of war ; and seven men of them that were near the king's person, that were found in the city ; and a scribe, an officer of the army, who exercised the young soldiers ; and threescore men of the people of the land, that were found in the midst of the city.

26 And Nabuzardan, the general, took them, and brought them to the king of Babylon, to Reblatha.

27 And the king of Babylon struck them, and put them to death, in Reblatha, in the land of Emath : and Juda was carried away captive out of his land.

28 This is the people whom Nabuchodonosor carried away captive : In the seventh year, three thousand and twenty-three Jews.

29 In the eighteenth year of Nabuchodonosor, eight hundred and thirty-two souls from Jerusalem.

30 In the three and twentieth year of Nabuchodonosor, Nabuzardan, the general, carried away of the Jews, seven hundred and forty-five souls. So all the souls were four thousand six hundred.

31 And it came to pass in the seven and thirtieth year of the captivity of Joachin, king of Juda, in the twelfth month, the five and twentieth day of the month, that Evilmerodach, king of Babylon, in the first year of his reign, lifted up the head of Joachin, king of Juda, and brought him forth out of prison.

32 And he spoke kindly to him, and he set his throne above the thrones of the kings that were with him in Babylon.

33 And he changed his prison garments, and he eat bread before him always all the days of his life.

34 And for his diet a continual provision was allowed him by the king of Babylon, every day a portion, until the day of his death, all the days of his life.

\* 4 Kings xxv. 27. A. M. 3442, A. C. 562.

VER. 25. *Seven* : 4 Kings has *five*. But this seems more correct, as seven were commonly employed. Esth. i. 10 ; Tob. xii. 15. C.—Two might be taken later. H.

VER. 28. *Seventh year* of Nabuchodonosor, and last of Joachim. 4 Kings Sept. Rom. omits this and the next verse, which are found in Theodoret and the Compl. edit. C.—Grabe supplies all from, *And Juda*, ver. 27—31. H.

VER. 31. *Joachin*. He had been thrown into prison when eighteen years old and continued there thirty-seven years. It is not probable that Jeremias wrote this. Evilmerodach had also been the same in prison.

VER. 32. *Kings*, who had been conquered, and kept at court for *paresa*. C.

THE  
LAMENTATIONS OF JEREMIAS.

These Jeremias laments in a most pathetical manner the miseries of his people, and the destruction of Jerusalem and the temple, in Hebrew verses, beginning with different letters according to the order of the Hebrew alphabet. Ch.—In the first chapter the order is exactly observed, but in the next three *pe* comes before *ain*, either for some mystery to us unknown, or by the derangement of transcribers. H.—The Greeks style this work *θρῆνοι*, and Heb. *kinuth*, or “lamentations.” H.—S. Jerom (2 Par. xxxv. 25) thinks it was the first composition of Jeremias, and sung at the death of Josias. W. S. Jer. in Zac. xii. 11.—The eulogy of the king seems to belong to him rather than to Sedecias. Chap. iv. 20. C.—Yet it might afterwards be applied to the latter, (H.) and to the ruin of Jerusalem. Eccl. xlix. 8. S. Jer. Pref. Theod., &c.—The city is represented standing, and sometimes in ruins. Chap. v. seems to have been written after the rest. Ver. 4, 18. C.—It is not acrostic, like them. The prophet alludes to the wretched condition of the Jews, after the murder of their Messias; and hence the Church makes use of the Lamentations on the anniversary of our Saviour’s passion, inviting all sinners, both Jews and Gentiles, to repent: “Jerusalem, Jerusalem, be converted to the Lord thy God.” W

*And it came to pass, after Israel was carried into captivity, and Jerusalem was desolate, that Jeremias, the prophet, sat weeping, and mourned with this lamentation over Jerusalem; and with a sorrowful mind, sighing and moaning, he said:*

CHAPTER I.

*Aleph.* **H**OW doth the city sit solitary that was full of people? how is the mistress of the Gentiles become as a widow; the princes of provinces made tributary?

*2 Beth.* <sup>a</sup>Weeping, she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies.

*3 Ghimel.* Juda hath removed her dwelling-place, because of her affliction, and the greatness of her bondage; she hath dwelt among the nations, and she hath found no rest; all her persecutors have taken her in the midst of straits.

*4 Daleth.* The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down; her priests sigh; her virgins are in affliction; and she is oppressed with bitterness.

*5 He.* Her adversaries are become her lords; her enemies are enriched; because the Lord hath spoken against her for the multitude of her iniquities; her children are led into captivity, before the face of the oppressor.

*6 Vau.* And from the daughter of Sion, all her beauty is departed; her princes are become like rams, that find no pastures; and they are gone away without strength before the face of the pursuer.

*7 Zain.* Jerusalem hath remembered the days of her affliction, and prevarication of all her desirable things

which she had from the days of old, when her people fell in the enemy’s hand, and there was no helper; the enemies have seen her, and have mocked at her sabbaths.

*8 Heth.* Jerusalem hath grievously sinned, therefore is she become unstable; all that honoured her, have despised her, because they have seen her shame; but she sighed, and turned backward.

*9 Teth.* Her filthiness is on her feet, and she hath not remembered her end; she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

*10 Jod.* The enemy hath put out his hand to all her desirable things; for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

*11 Caph.* All her people sigh, they seek bread; they have given all their precious things for food to relieve the soul: see, O Lord, and consider, for I am become vile.

*12 Lamed.* O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow; for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger.

*13 Mem.* From above he hath sent fire into my bones, and hath chastised me; he hath spread a net for my feet; he hath turned me back; he hath made me desolate, wasted with sorrow all the day long.

*14 Nun.* The yoke of my iniquities hath watched; they are folded together in his hand, and put upon my neck;

*And, &c.* This preface was not written by Jeremias, but added by the seventy interpreters, to give the reader to understand upon what occasion the Lamentations were published. Ch.

*CHAP. I. VER. 1. City.* David had conquered many. Jerusalem was long considered as the finest city in those parts.—*Tributary.* It had been so to the Assyrians, Egyptians, and Chaldeans. 4 Kings xxiv. 1. From this and similar passages it would seem that the city was still existing; yet in others it appears to have been demolished. H.

*VER. 2. Night;* privately, or without ceasing.—*Friends,* who had made a league with Sedecias. Chap. xxvii. 3, and xlvi. 26.

*VER. 4. Feast,* thrice a year. This was the most charming sight, when all the nation met to adore God, and to renew their friendship with one another. C.

*VER. 5. Lords.* Lit. “at the head,” (H.) which Moses had threatened. Deut. xxvi. 1, and 43. C.

*VER. 6. Beauty;* princes’ palaces, but particularly the temple. Ver. 10. C.—*Rams,* fleeing from place to place to seek relief. W.

*VER. 7. Of all.* She compares her past happiness with her present chastisement.—*Sabbaths,* or days of rest. The pagans derided them as so much lost time.

*VER. 8. Unstable.* Heb. also, “removed,” (H.) like a woman unclean. C.—Such were excluded from places of prayer, and were not allowed to touch a sacred book, or to pronounce God’s name.—No condition could be more distressing. C.

*VER. 9. End* in her prosperity, to avert this misfortune. H.

*VER. 10. Church.* Deut. xxxiii. 1; Ezecl. xliv. 9. The Chaldees disregarded the ordinance.

*VER. 11, 12. O.* Heb. of the Masor. “It is.” C.—Prot. “Is it nothing to you, all?” &c. H.—But the Vulg. is much clearer, and approved by many Protestants, *lu* being often used as an exclamation. Gen. xvii. 18. C.—*Vintage.* He has plundered all. Ver. 22. H.

*VER. 13. Bones:* fortresses. Theod.—I am like one in a burning fever. Ezecl. xxiv. 4. C.—*Chastised.* Lit. “instructed.” This is the good effect of affliction. H.

my strength is weakened ; the Lord hath delivered me into a hand, out of which I am not able to rise.

15 *Samech*. The Lord hath taken away all my mighty men out of the midst of me ; he hath called against me the time, to destroy my chosen men ; the Lord hath trodden the wine-press for the virgin daughter of Juda.

16 *Ain*. \*Therefore do I weep, and my eyes run down with water, because the comforter, the relief of my soul, is far from me : my children are desolate, because the enemy hath prevailed.

17 *Phe*. Sion hath spread forth her hands, there is none to comfort her : the Lord hath commanded against Jacob, his enemies are round about him : Jerusalem is as a menstrual woman among them.

18 *Sade*. The Lord is just, for I have provoked his mouth to wrath ; hear, I pray you, all ye people, and see my sorrow : my virgins and my young men are gone into captivity.

19 *Coph*. I called for my friends, but they deceived me : my priests and my ancients pined away in the city, while they sought their food, to relieve their souls.

20 *Res*. Behold, O Lord, for I am in distress, my bowels are troubled ; my heart is turned within me, for I am full of bitterness : abroad the sword destroyeth, and at home there is death alike.

21 *Sin*. They have heard that I sigh, and there is none to comfort me ; all my enemies have heard of my evil, they have rejoiced that thou hast done it : thou hast brought a day of consolation, and they shall be like unto me.

22 *Thau*. Let all their evil be present before thee : and make vintage of them, as thou hast made vintage of me for all my iniquities : for my sighs are many, and my heart is sorrowful.

## CHAP. II.

*Aleph*. **H**OW hath the Lord covered with obscurity the daughter of Sion in his wrath ! how hath he cast down from heaven to the earth the glorious one of Israel, and hath not remembered his footstool in the day of his anger.

2 *Beth*. The Lord hath cast down headlong, and hath not spared all that was beautiful in Jacob : he hath destroyed in his wrath the strong holds of the virgin of Juda, and brought them down to the ground : he hath made the kingdom unclean, and the princes thereof.

3 *Ghimel*. He hath broken, in his fierce anger, all the

\* Jer. xiv. 17.

VER. 14. *Watched*. This metaphor is not too harsh. Chap. xxxi. 28. God lays the yoke on my neck suddenly. My iniquities are like bands, and Nabuchodonosor has power over me.

VER. 15. *Mighty*. Heb. "magnificent" princes, (Luke xxii. 25,) or warriors. —*Time of vengeance*. All is animated. Heb. also, "a troop" of Chaldees. Chap. 4. 22.

VER. 17. *Them*. They surround the city to starve the inhabitants. Ver. 8.

VER. 19. *Me*. Egypt attempted to relieve Juda to no purpose. Ver. 2. C.

VER. 20. *Alike*, by famine, &c. C. W.

VER. 21. *Done it*. They conclude that I am cast off for ever. But when I shall be comforted, their turn will come (C.) ; or rather they will feel the scourge soon after me.—*Consolation*. Heb. "which thou hast appointed." H. Chap. xlvi. 26, &c. ; Eze. xxxv., &c.

VER. 22. *Let*. He prays not for their ruin, but predicts it ; and wishes either that they would be converted. C.

CHAP. II. VER. 1. *Obscurity*. He continues to bewail the misery of Jerusalem.—*Heaven*, the highest glory. Isa. xiv. 12.—*Stool* ; the temple, and the land. The ark fell not into the hands of the enemy. C.

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horn of Israel : he hath drawn back his right hand from before the enemy, and he hath kindled in Jacob as it were a flaming fire, devouring round about.

4 *Daleth*. He hath bent his bow as an enemy ; he hath fixed his right hand as an adversary ; and he hath killed all that was fair to behold in the tabernacle of the daughter of Sion ; he hath poured out his indignation like fire.

5 *He*. The Lord is become as an enemy : he hath cast down Israel headlong, he hath overthrown all the walls thereof : he hath destroyed his strong holds, and hath multiplied in the daughter of Juda the afflicted, both men and women.

6 *Vau*. And he hath destroyed his tent as a garden, he hath thrown down his tabernacle : the Lord hath caused feasts and sabbaths to be forgotten in Sion : and hath delivered up king and priest to reproach, and to the indignation of his wrath.

7 *Zain*. The Lord hath cast off his altar, he hath cursed his sanctuary : he hath delivered the walls of the towers thereof into the hand of the enemy : they have made a noise in the house of the Lord, as in the day of a solemn feast.

8 *Heth*. The Lord hath purposed to destroy the wall of the daughter of Sion : he hath stretched out his line, and hath not withdrawn his hand from destroying : and the bulwark hath mourned, and the wall hath been destroyed together.

9 *Teth*. Her gates are sunk into the ground : he hath destroyed, and broken her bars : her king and her princes are among the Gentiles : the law is no more, and her prophets have found no vision from the Lord.

10 *Jod*. The ancients of the daughter of Sion sit upon the ground, they have held their peace : they have sprinkled their heads with dust, they are girded with haircloth, the virgins of Jerusalem hang down their heads to the ground.

11 *Caph*. My eyes have failed with weeping, my bowels are troubled : my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children, and the sucklings, fainted away in the streets of the city.

12 *Lamed*. They said to their mothers : Where is corn and wine ? when they fainted away, as the wounded in the streets of the city : when they breathed out their souls in the bosoms of their mothers.

13 *Mem*. To what shall I compare thee ? or to what

VER. 2. *Unclean*, or treated it as such. C.—Sept. "he hath accounted profane the kings." H.

VER. 3. *Horn* : beauty and power, (H.) the two kingdoms, the fortresses, (C.) and all their strength, denoted by horns. W.—*Hand* ; refusing us protection, and aiding the Chaldees.

VER. 6. *Tent* : the temple, with the same indifference as if it had been a hut, built to guard the fruit of a garden. Isa. v. 5 ; Psal. lxxxix. 13.—*Sabbaths*. The Jews rested, but could offer no sacrifices in captivity.—*Priest*. Saraias was slain, and Sedecias imprisoned, &c. Chap. lii. 10. C.

VER. 7. *Cursed*, or suffered it to be polluted, (W.) as he looked on it with horror after it had been profaned by Achaz, &c.—*Towers*. Sept. "palaces" : *βασιλεών*.

VER. 8. *Line*, to level it with the ground, (Isa. xxxiv. 11. C.) or to treat it with just severity. Theod.—*Bulwark*. Lit. "the first wall," (H.) or ditch, lined with palisades.

VER. 9. *Among*, as slaves, or in prison.—*No vision*. When Jeremias was consulted he had to pray for ten days. Chap. xlvi. 7.

VER. 10. *Ancients*, even magistrates. C.

shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? for great as the sea is thy destruction: who shall heal thee?

14 *Nun.* Thy prophets have seen false and foolish things for thee: and they have not laid open thy iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments.

15 *Samech.* All they that passed by the way have clapped their hands at thee: they have hissed, and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

16 *Phe.* All thy enemies have opened their mouth against thee: they have hissed, and gnashed with the teeth, and have said: We will swallow her up: lo, this is the day which we looked for: we have found it, we have seen it.

17 <sup>a</sup> *Ain.* The Lord hath done that which he purposed, he hath fulfilled his word, which he commanded in the days of old: he hath destroyed, and hath not spared, and he hath caused the enemy to rejoice over thee, and hath set up the horn of thy adversaries.

18 *Sade.* Their heart cried to the Lord upon the walls of the daughter of Sion: <sup>b</sup> Let tears run down like a torrent day and night: give thyself no rest, and let not the apple of thy eye cease.

19 *Coph.* Arise, give praise in the night, in the beginning of the watches: pour out thy heart like water, before the face of the Lord: lift up thy hands to him for the life of thy little children, that have fainted for hunger at the top of all the streets.

20 *Res.* Behold, O Lord, and consider whom thou hast thus dealt with: shall women then eat their own fruit, their children of a span long: shall the priest and the prophet be slain in the sanctuary of the Lord?

21 *Sin.* The child and the old man lie without on the ground: my virgins and my young men are fallen by the sword: thou hast slain them in the day of thy wrath: thou hast killed, and shown them no pity.

22 *Thau.* Thou hast called, as to a festival, those that should terrify me round about, and there was none in the day of the wrath of the Lord that escaped and was left: those that I brought up, and nourished, my enemy hath consumed them.

### CHAP. III.

*Aleph.* I AM the man that see my poverty by the rod of his indignation.

<sup>a</sup> Lev. xxvi. 14; Deut. xxviii. 15.

VER. 14. *Revelations.* Heb. *Mossauth*, "burdens" for the enemy. This sentence ought to come before *and they*, &c., as it is in the Vulg. H.

VER. 16. *Mouth*, with scorn. Isa. lvii. 4; Psal. xxxiv. 21.

VER. 17. *Old*, by Moses, (Deut. xxviii. 15, 49; Lev. xxvi. 14,) Micheas, (chap. xxvi. 18,) Holda, &c. C.

VER. 20. *Dealt.* Lit. "gathered grapes." Chap. i. 12. H.—*Long*; quite small. Psal. xxxviii. 9. This had been denounced, chap. xix. 9; Deut. xxviii. 53. C.—It took place at Samaria, and in the last siege of Jerusalem, (Jos. Bel. vii., and viii. W.) as well as at this time. H.

VER. 22. *About.* The troops of the enemy resemble those multitudes, which come from all parts to Jerusalem. Many kings could not raise such an army. C.

CHAP. III. VER. 1. *Man.* Jeremias had a share in the common misery, (W.) and bewails his own condition, as a figure of Christ. Psal. lxxxvii. 16; Isa. iii. 3. C.

VER. 2. *Led*, or driven me with the rod. H.—God employs two. Zac. xi. 7.

2 *Aleph.* He hath led me, and brought me into darkness, and not into light.

3 *Aleph.* Only against me he hath turned, and turned again his hand all the day.

4 *Beth.* My skin and my flesh he hath made old, he hath broken my bones.

5 *Beth.* He hath built round about me, and he hath compassed me with gall, and labour.

6 *Beth.* He hath set me in dark places, as those that are dead for ever.

7 *Ghimel.* He hath built against me round about, that I may not get out: he hath my fetters heavy.

8 *Ghimel.* Yea, and when I cry, and entreat, he hath shut out my prayer.

9 *Ghimel.* He hath shut up my ways with square stones, he hath turned my paths upside down.

10 *Daleth.* He is become to me as a bear lying in wait: as a lion in secret places.

11 *Daleth.* He hath turned aside my paths, and hath broken me in pieces, he hath made me desolate.

12 *Daleth.* He hath bent his bow, and set me as a mark for his arrows.

13 *He.* He hath shot into my reins the daughters of his quiver.

14 *He.* I am made a derision to all my people, their song all the day long.

15 *He.* He hath filled me with bitterness, he hath inebriated me with wormwood.

16 *Vau.* And he hath broken my teeth one by one, he hath fed me with ashes.

17 *Vau.* And my soul is removed far off from peace, I have forgotten good things.

18 *Vau.* And I said: My end, and my hope is perished from the Lord.

19 *Zain.* Remember my poverty, and transgression, the wormwood, and the gall.

20 *Zain.* I will be mindful, and remember, and my soul shall languish within me.

21 *Zain.* These things I shall think over in my heart, therefore will I hope.

22 *Heth.* The mercies of the Lord that we are not consumed: because his commiserations have not failed.

23 *Heth.* They are new every morning, great is thy faithfulness.

24 *Heth.* The Lord is my portion, said my soul therefore will I wait for him.

<sup>b</sup> Jer. xiv. 17; Supra, i. 16.

That of rigour was reserved for this prophet (chap. xxxviii.); none of them suffered more.

VER. 5. *Gall.* Sept. "head." Chal. "he hath seized the chief." Job xvi. 13. He speaks in the name of the besieged, who had been threatened with this punishment. Ver. 19; chap. viii. 14. C.

VER. 6. *Ever* indeed. Eccles. xii. 5; Psal. xlvi. 12. Jeremias (xxxviii. 6) was in imminent danger.

VER. 8. *Prayer.* God would not allow him to pray for the people. Chap. vii. 16.

VER. 10. *Places.* This may refer to the prophet or to the people.

VER. 14. *Song.* True prophets were derided on account of impostors, and because their declarations were unpleasant, &c. Chap. xvii. 15; Eze. xii. 23.

VER. 16. *One.* Heb. "against a stone." My bread is full of them. Psal. ci. 10. C.—He describes his afflictions, as if his teeth had been broken. W.

VER. 21. *Hope.* The remembrance fills him with grief and hope. Chap. viii. 12. H.

25 *Teth.* The Lord is good to them that hope in him, to the soul that seeketh him.

26 *Teth.* It is good to wait with silence for the salvation of God.

27 *Teth.* It is good for a man, when he hath borne the yoke from his youth.

28 *Jod.* He shall sit solitary, and hold his peace: because he hath taken it up upon himself.

29 *Jod.* He shall put his mouth in the dust, if so be there may be hope.

30 *Jod.* He shall give his cheek to him that striketh him, he shall be filled with reproaches.

31 *Caph.* For the Lord will not cast off for ever.

32 *Caph.* For if he hath cast off, he will also have mercy, according to the multitude of his mercies.

33 *Caph.* For he hath not willingly afflicted, nor cast off the children of men,

34 *Lamed.* To crush under his feet all the prisoners of the land.

35 *Lamed.* To turn aside the judgment of a man before the face of the Most High.

36 *Lamed.* To destroy a man wrongfully in his judgment, the Lord hath not approved.

37 *Mem.* Who is he that hath commanded a thing to be done, when the Lord commandeth it not?

38 *Mem.* Shall not both evil and good proceed out of the mouth of the Highest?

39 *Mem.* Why hath a living man murmured, man suffering for his sins?

40 *Nun.* Let us search our ways, and seek, and return to the Lord.

41 *Nun.* Let us lift up our hearts with our hands to the Lord in the heavens.

42 *Nun.* We have done wickedly, and provoked thee to wrath: therefore thou art inexorable.

43 *Samech.* Thou hast covered in thy wrath, and hast struck us: thou hast killed, and hast not spared.

44 *Samech.* Thou hast set a cloud before thee, that our prayer may not pass through.

45 *Samech.* Thou hast made me as an outcast, and refuse, in the midst of the people.

46 *Phe.* All our enemies have opened their mouths against us.

47 *Phe.* Prophecy is become to us a fear, and a snare, and destruction.

48 *Phe.* My eye hath run down with streams of water, for the destruction of the daughter of my people.

\* Amos iii. 6.

VER. 23. *New.* *Novi* should be *newe*, to agree with *miserationes*. C.—Chal. “new miracles” occur daily. H.

VER. 30. *Him.* We cannot verify this of the prophet as we can of Christ, (Matt. xxvi. 62. C.) to whom this particularly refers. W.

VER. 33. *Men.* He punishes with regret. Ezecl. xviii. 23. Our crimes force him to chastise. Ver. 36. C.

VER. 37. *Commanded.* Heb. “said: It cometh to pass,” as if by chance.

VER. 39. *Sins?* If all happen by inevitable necessity, or according to the laws of Providence, why should any one complain?

VER. 42. *Inexorable.* Heb. and Sept. “Thou hast not shown pity.” H.

VER. 43. *Covered thyself*, as if not to see our distress.

VER. 47. *Prophecy.* Many would read, *vastatio*. Heb. “ruin.” Sept. “taking away.” C.—Prot. “Fear and a snare is come upon us, desolation and destruction.” The prophets were continually in danger. H.

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49 *Ain.* My eye is afflicted, and hath not been quiet, because there was no rest:

50 *Ain.* Till the Lord regarded, and looked down from the heavens.

51 *Ain.* My eye hath wasted my soul, because of all the daughters of my city.

52 *Sade.* My enemies have chased me, and caught me like a bird, without cause.

53 *Sade.* My life is fallen into the pit, and they have laid a stone over me.

54 *Sade.* Waters have flowed over my head: I said: I am cut off.

55 *Coph.* I have called upon thy name, O Lord, from the lowest pit.

56 *Coph.* Thou hast heard my voice: turn not away thy ear from my sighs and cries.

57 *Coph.* Thou drewest near in the day, when I called upon thee: thou saidst: Fear not.

58 *Res.* Thou hast judged, O Lord, the cause of my soul, *thou the* Redeemer of my life.

59 *Res.* Thou hast seen, O Lord, their iniquity against me: judge thou my judgment.

60 *Res.* Thou hast seen all their fury, *and* all their thoughts against me.

61 *Sin.* Thou hast heard their reproach, O Lord, all their imaginations against me.

62 *Sin.* The lips of them that rise up against me: and their devices against me all the day.

63 *Sin.* Behold, their sitting down, and their rising up, I am their song.

64 *Thau.* Thou shalt render them a recompence, O Lord, according to the works of their hands.

65 *Thau.* Thou shalt give them a buckler of heart, thy labour.

66 *Thau.* Thou shalt persecute them in anger, and shalt destroy them from under the heavens, O Lord.

#### CHAP. IV.

*Aleph.* **H**OW is the gold become dim, the finest colour is changed, the stones of the sanctuary are scattered in the top of every street?

2 *Beth.* The noble sons of Sion, and they that were clothed with the best gold: how are they esteemed as earthen vessels, the work of the potter’s hands?

3 *Ghimel.* Even the sea-monsters have drawn out the breast, they have given suck to their young, the daughter of my people is cruel, like the ostrich in the desert.

4 *Daleth.* The tongue of the sucking child hath stuck to the roof of his mouth for thirst: the little ones have

VER. 51. *Wasted.* Lit. “robbed.” H.—I have felt more for my people than they have themselves. Moral writers often produce this text to show the dangers of an unguarded glance (C.) at women.

VER. 53. *Over me*, as if I were buried. H.—Jeremias was in prison (chap. xxxviii. 6) when he prayed. Ver. 54; chap. xx. 7. C.

VER. 65. *Buckler*, to cover all the body. They shall be surrounded with misery, (Psal. civii. 29,) while God will protect his servants. Psal. v. 13. C.

CHAP. IV. VER. 1. *Colour.* Heb. “gold.” Sept. “silver” (H.); denoting the patriarchs, (Theod.,) chiefs, (Vatab.,) or ornaments of the temple. C.

VER. 2. *Best.* Heb. “gold of Phaz,” in Colchis. Gen. ii. 11. C.

VER. 3. *Sea-monsters.* Lit. *Lamia*. Heb. *Thonim*. H.—*Ostrich*. Heb. *janim*, (H.) “swans.” Isa. xiii. 21; Job xxix. 14. Though the ostrich has wings it never flies, but dwells in desert places. Such is the condition of the Israelites Theodoret.—The ostrich forsakes its eggs. W

asked for bread, and there was none to break it unto them.

5 *He.* They that were fed delicately have died in the streets: they that were brought up in scarlet, have embraced the dung.

6 *Vau.* And the iniquity of the daughter of my people is made greater than the sin of Sodom, <sup>a</sup> which was overthrown in a moment, and hands took nothing in her.

7 *Zain.* Her Nazarites were whiter than snow, purer than milk, more ruddy than the old ivory, fairer than the sapphire.

8 *Heth.* Their face is now made blacker than coals, and they are not known in the streets: their skin hath stuck to their bones, it is withered, and is become like wood.

9 *Teth.* It was better with them that were slain by the sword, than with them that died with hunger: for these pined away, being consumed for want of the fruits of the earth.

10 *Jod.* The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

11 *Caph.* The Lord hath accomplished his wrath, he hath poured out his fierce anger; and he hath kindled a fire in Sion, and it hath devoured the foundations thereof.

12 *Lamed.* The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should enter in by the gates of Jerusalem.

13 *Mem.* For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her.

14 *Nun.* They have wandered as blind men in the streets, they were defiled with blood: and when they could not help walking in it, they held up their skirts.

15 *Samech.* Depart, you that are defiled, they cried out to them: Depart, get ye hence, touch not: for they quarrelled, and being removed, they said among the Gentiles: He will no more dwell among them.

16 *Phe.* The face of the Lord hath divided them, he will no more regard them: they respected not the

<sup>a</sup> Gen. xix. 4.

VER. 5. *Scarlet.* Lit. "yellow;" *croceis.* H.—Heb. means purple. Those who have been educated in the most delicate manner are forced to feed on the most disgusting things. 4 Kings vi. 25, and xviii. 27; Deut. xxviii. 54.

VER. 6. *In her.* Sodom was destroyed by God. Her temporal misery was short. H.—Jerusalem was exposed to greater afflictions (C.) here, (H.) and her ingratitude and abominations were greater. Ezek. xvi. 46.

VER. 7. *Old ivory.* As it grows old, it turns yellow, and loses much of its value. But the ancients had the art of dyeing it scarlet. Æneid, xii. Iliad, iv. Ovid, ii. Am. 5. C.—Heb. *poninim*, may signify (H.) "pearls," the shells of which are stained with a delicate red; though the epithet *ruddy* may mean "shining," in which sense *purpureus* is used. Hor. iv. Od. 1.—The complexion of the Nazarites was fair, with a mixture of red. Cant. v. 10. C.

VER. 8. *Coals.* Heb. "blackness." Sept. "soot." H.—The people were naturally brown. Fasting and distress cause them to turn black. Chap. v. 10; Joel ii. 6. C.

VER. 9. *For.* Lit. "by the barrenness of the earth." H.—Such a death was, no doubt, more painful than to perish quickly by the sword. C.

VER. 10. *Pitiful.* So their nature dictates. W.—But hunger made them the reverse. Some think they slew their children to prevent them being exposed to more cruel torments, (C.) as the people of Colchis do their sick. Chardin.—*Sodden*: boiled or roasted; *coixerunt*. Ver. 5; Deut. xxviii. 55. At the last siege of Jerusalem, this barbarity was manifested. C. Jos. Bel. vii. 8. Gr. 21. See chap. ii. 20.—*Daughter.* So cities are styled. W.

VER. 13. *Priests.* They too generally favoured (H.) the false prophets. Chap. ii. 26, &c. They were judges, and condemned the innocent; or exposed (C.) the citizens to destruction, by not warning them to amend, (H.) and to submit to the Chaldees. C.

VER. 14. *They.* Sept. "Her guards have tottered in," &c.—*When.* Prot.

persons of the priests, neither had they pity on the ancient.

17 *Ain.* While we were yet standing, our eyes failed, expecting help for us in vain, when we looked attentively towards a nation that was not able to save.

18 *Sade.* Our steps have slipped in the way of our streets, our end draweth near: our days are fulfilled, for our end is come.

19 *Coph.* Our persecutors were swifter than the eagles of the air: they pursued us upon the mountains, they lay in wait for us in the wilderness.

20 *Res.* The breath of our mouth, Christ the Lord, is taken in our sins: to whom we said: Under thy shadow we shall live among the Gentiles.

21 *Sin.* Rejoice and be glad, O daughter of Edom, that dwellest in the land of Hus: to thee also shall the cup come, thou shalt be made drunk, and naked.

22 *Thau.* Thy iniquity is accomplished, O daughter of Sion, he will no more carry thee away into captivity: he hath visited thy iniquity, O daughter of Edom, he hath discovered thy sins.

## CHAP. V.

### THE PRAYER OF JEREMIAS, THE PROPHET.

REMEMBER, O Lord, what is come upon us: consider and behold our reproach.

2 Our inheritance is turned to aliens: our houses to strangers.

3 We are become orphans without a father: our mothers are as widows.

4 We have drunk our water for money: we have bought our wood.

5 We were dragged by the necks, we were weary, and no rest was given us.

6 We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread.

7 Our fathers have sinned, and are not: and we have borne their iniquities.

8 Servants have ruled over us: there was none to redeem us out of their hand.

"so that men could not touch their garments," as they were defiled. H.—These hypocrites were afraid of touching blood, as they observed external ceremonies, while they disregarded the spirit of religion.

VER. 15. *Depart.* They were not ashamed to speak thus to others, or the citizens address the priests contaminated with blood.

VER. 16. *They,* the Jews; or rather the prophet thus describes the Chaldees Chap. v. 12; Deut. xxviii. 50.

VER. 17. *Save.* The Egyptians attempted it in vain. Chap. xxxiv. 8, and xxxvii. 10.

VER. 20. *Christ, &c.* This, according to the letter, is spoken of their king, who is called the *Christ*; that is, the anointed of the Lord. But it also relates in the spiritual sense, to Christ our Lord, suffering for our sins. Ch. Isa. lxx. 5 S. Aug. de Civ. Dei, xviii. 33.—It literally speaks of Josias, or of Sedecias. W.—Josias was slain by the Egyptians. S. Jer. in Zac. xii.—But Sedecias seems chiefly to be meant. The people were much attached to him, though he was wicked; and they expected that he would have rescued them from the power of the Chaldees as his league with the neighbouring Gentiles (C.) seemed to insure, (H.) if they had proved faithful. C.—But all was useless against the Lord. H.

VER. 21. *Rejoice.* Edom had manifested her joy at the misfortunes of Juda. The prophet hints at this with a cutting irony. Psal. cxxxvi. 7; Abd. 11.

VER. 22. *Accomplished,* and sufficiently punished by exile. Chap. v. 20, Isa xl. 2.—*Discovered.* Gen. xliv. 16, and 3 Kings xvii. 18. C.

CHAP. V. VER. 1. *The prayer, &c.* This title is not in Heb., Sept., &c. Theodoret has passed over the chapter, as if he doubted of its authenticity. It does not follow the order of Heb. letters, like the preceding, and seems to be a form of prayer for those who retired into Egypt. C.

VER. 2. *Aliens.* The Idumeans seized and kept possession of the southern parts. C.

9 We fetched our bread at the peril of our lives, because of the sword in the desert.

10 Our skin was burnt as an oven, by reason of the violence of the famine.

11 They oppressed the women in Sion, and the virgins in the cities of Juda.

12 The princes were hanged up by their hand: they did not respect the persons of the ancient.

13 They abused the young men indecently: and the children fell under the wood.

14 The ancients have ceased from the gates: the young men from the choir of the singers.

15 The joy of our heart is ceased, our dancing is turned into mourning.

VER. 7. *Iniquities.* This was the usual complaint of the Jews, (chap. xxxi. 29,) as if they had committed no offence themselves. If any virtuous people were involved in the common ruin, they bore it with resignation, and acknowledged that they had deserved it. 1 Esd. ix. 6, and 2 Esd. i. 6; Esth. xiv. 6; Dan. iii. 29.

VER. 8. *Servants.* One had command over another. Matt. xxiv. 45. The Chaldees were like slaves, and the race of Cham was condemned to servitude. Gen. ix. 26. C.

VER. 13. *Indecently.* Heb. "they made the young men grind" at the mill, in their prison, (H.) as Samson (Judg. xvi. 21) and Sedecias (according to the Sept. chap. lii. 11) were forced to do. C.—The Chaldees treated their captives without pity or shame. H.—*Wood*; burdens, or stumbling-blocks, unless they were crucified; or, "roasted," if we admit a small alteration in the Heb. Chap. iv. 10. C.

16 The crown is fallen from our head: *woe to us*, because we have sinned.

17 Therefore is our heart sorrowful, therefore are our eyes become dim.

18 For Mount Sion, because it is destroyed, foxes have walked upon it.

19 But thou, O Lord, shalt remain for ever, thy throne from generation to generation.

20 Why wilt thou forget us for ever? *why* wilt thou forsake us for a long time?

21 Convert us, O Lord, to thee, and we shall be converted: renew our days, as from the beginning.

22 But thou hast utterly rejected us, thou art exceedingly angry with us.

VER. 14. *Gates*, where sentence was usually passed. H.—The Jews had judges at Babylon, (Dan. xiii. 5,) but not at first, nor every where.

VER. 17. *Dim*, the natural consequence of extreme want. 1 Kings xiv. 27.

VER. 18. *Foxes*, which were very common. Judg. xv. 4.

VER. 21. *Convert*. Thy grace must work upon our hearts, (C.) before we can expect redress, (H.) and an end of our banishment. T. Grot.—*Beginning*, when our fathers observed the law. S. Tho. M. See chap. xxxi. 18. S. Aug. de Civ. Dei, ii. and iv. W.

VER. 22. *Thou hast*. We might read with an interrogation, (H.) in Heb. "Hast thou?" &c. C.—Having treated us so severely, stop thy hand. W.—But I perceive it will be in vain to beg for redress till the seventy years be expired. M.

## THE PROPHETY OF BARUCH.

BARUCH was a man of noble extraction, and learned in the law, secretary and disciple to the prophet Jeremias, and a sharer in his labours and persecutions; which is the reason why the ancient Fathers have considered this book as a part of the prophecy of Jeremias, and have usually quoted it under his name. Ch.—The frequent Heb. idioms show it to have been originally in that language. Baruch wrote by inspiration of the Holy Ghost the letter comprising the first five chapters, which he carried to the Jews from their brethren at Babylon. The martyrologies place his death, Dec. 28. The sixth chapter contains a letter of Jeremias, to which allusion is clearly made 2 Mac. ii. 2. The Church still recites the works of Baruch under the name of Jeremias. Sab. Pent. prop. 6. C.—Many Fathers did so formerly, though they doubted not but Baruch was the author. See S. Iren. v. 35. S. Aug. de Civ. Dei, xviii. 33, &c. Others, with Origen, (Prin. ii. 3,) specify the writer; and the Councils of Laodicea, Florence, and Trent, decide that it is canonical. S. Jerom alleged it not against the Jews, as they denied its authority. W.—See Jer. xxxii. 44. H.—In his preface on Jer. he testifies that "it contains many things relating to Christ and the latter times." W.

### CHAPTER I.

*The Jews of Babylon send the book of Baruch, with money, to Jerusalem, requesting their brethren there to offer sacrifice, and to pray for the king and for them, acknowledging their manifold sins.*

AND these are the words of the book, which Baruch, the son of Nerias, the son of Maasias, the son of Sedecias, the son of Sedei, the son of Helcias, wrote in Babylon.

2 In the fifth year, in the seventh day of the month, at the time that the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch read the words of this book, in the hearing of Jechonias, the son of Joakim, king of Juda, and in the hearing of all the people that came to hear the book.

\* A. M. circiter, 3404, A. C. 600.

CHAP. I. VER. 1. *Babylonia.* Sept. "Babylon," where Jechonias was in prison, (H.) now the 5th year. Ver. 2. Baruch accompanied his brother Saraias. Jer. li. 59. C.

VER. 2. *Month*, in which the king was taken. C.—This was the fifth anniversary. H.—*Fire*: but soon extinguished. Usher.—The taking of the city was effected at intervals, (H.) during eleven years, in the fifth of which this book was written. Jerusalem was at last reduced to ashes. C

4 And in the hearing of the nobles, the sons of the kings, and in the hearing of the ancients, and in the hearing of the people, from the least even to the greatest of them, that dwelt in Babylonia, by the river Sodi.

5 And when they heard it they wept, and fasted, and prayed before the Lord.

6 And they made a collection of money, according to every man's power.

7 And they sent it to Jerusalem, to Joakim, the priest, the son of Helcias, the son of Salom, and to the priests, and to all the people, that were found with him in Jerusalem:

8 At the time when he received the vessels of the temple of the Lord, which had been taken away out of the temple, to return them into the land of Juda, the tenth

VER. 4. *Sodi.* Heb. *zud*, (H.) means "pride," and probably denotes the great river Euphrates. C.

VER. 7. *Joakim*, or Eliacim, high priest under Manasses, &c. Isa. xxii. 20 C.—The text only says that he was priest, and Cappel asserts there was no pontiff then. Houbigant.

VER. 8. *Siran*; a Syriac month, corresponding with our May. M.—*Vessels*: or, "the vessels were of silver." H.—By retrenching *đ*, which, it would seem the

day of the month Sivan, the silver vessels, which Sedecias, the son of Josias, king of Juda, had made.

9 After that Nabuchodonosor, the king of Babylon, had carried away Jechonias, and the princes, and all the powerful men, and the people of the land from Jerusalem, and brought them bound to Babylon.

10 And they said: Behold, we have sent you money, buy with it holocausts, and frankincense, and make meat-offerings, and offerings for sin at the altar of the Lord our God:

11 And pray ye for the life of Nabuchodonosor, the king of Babylon, and for the life of Baltassar, his son, that their days may be upon earth as the days of heaven:

12 And that the Lord may give us strength, and enlighten our eyes, that we may live under the shadow of Nabuchodonosor the king of Babylon, and under the shadow of Baltassar his son, and may serve them many days, and may find favour in their sight.

13 And pray ye for us to the Lord our God; for we have sinned against the Lord our God, and his wrath is not turned away from us even to this day.

14 And read ye this book, which we have sent to you to be read in the temple of the Lord, on feasts and proper days.

15 <sup>a</sup>And you shall say: To the Lord our God *belongeth* justice; but to us confusion of our face, as it is come to pass at this day to all Juda, and to the inhabitants of Jerusalem;

16 To our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.

17 <sup>b</sup>We have sinned before the Lord our God, and have not believed him, nor put our trust in him:

18 And we were not obedient to him, and we have not hearkened to the voice of the Lord our God, to walk in his commandments, which he hath given us.

19 From the day that he brought our fathers out of the land of Egypt, even to this day, we were disobedient to the Lord our God; and going astray, we turned away from hearing his voice.

20 <sup>c</sup>And many evils have cleaved to us, and the curses which the Lord foretold by Moses his servant: who brought our fathers out of the land of Egypt, to give us a land flowing with milk and honey, as at this day.

21 And we have not hearkened to the voice of the Lord our God, according to all the words of the prophets, whom he sent to us:

22 And we have gone away every man after the inclinations of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

<sup>a</sup> Infra, ii. 6.—<sup>b</sup> Dan. ix. 5.—<sup>c</sup> Deut. xxviii. 15.—<sup>d</sup> Deut. xxviii. 53.

they asked for the golden vessels. Sedecias had made silver ones to supply their place. These also might have been taken away. C.—Baltassar had still those of gold, (Dan. v. 2. M.) or at least some of them. H.

VER. 9. *All.* *Cunctos* should be *vincos*, according to the Gr. “prisoners.” C.

VER. 11. *King.* Gratitude and duty prompted them. Jer. xxix. 7, and 1 Tim. ii. 2.—*Baltassar.* Evilmerodach, his elder brother, was in disgrace. Lyran. Jer. lli. 31. C.—*Heaven,* as long and prosperous as possible. H.—It was a customary salutation to say, *O king, live for ever.* Dan. ii. 4; Psal. lxxxviii. 30. C.

VER. 12. *Eyes,* putting an end to our captivity, (Badwell,) or causing us to detest our sins. C.—*Days.* This they knew was God’s decree, and they submit. H.

VER. 20. *Curses* against transgressors. Lev. xxvi.; Dan. ix. 11. C.—*Day.*

*A further confession of the sins of the people, and of the justice of God.*

WHEREFORE the Lord our God hath made good his word, that he spoke to us, and to our judges that have judged Israel, and to our kings, and to our princes, and to all Israel and Juda:

2 That the Lord would bring upon us great evils, such as never happened under heaven, as they have come to pass in Jerusalem, <sup>d</sup>according to the things that are written in the law of Moses:

3 That a man should eat the flesh of his own son, and the flesh of his own daughter.

4 And he hath delivered them up to be under the hand of all the kings that are round about us, to be a reproach and desolation among all the people, among whom the Lord hath scattered us.

5 And we are brought under, and *are* not uppermost; because we have sinned against the Lord our God by not obeying his voice.

6 <sup>e</sup>To the Lord our God *belongeth* justice; but to us, and to our fathers, confusion of face, as at this day.

7 For the Lord hath pronounced against us all these evils that are come upon us:

8 And we have not entreated the face of the Lord our God, that we might return every one of us from our most wicked ways.

9 And the Lord hath watched over us for evil, and hath brought it upon us; for the Lord is just in all his works which he hath commanded us.

10 And we have not hearkened to his voice, to walk in the commandments of the Lord, which he hath set before us.

11 <sup>f</sup>And now, O Lord God of Israel, who hast brought thy people out of the land of Egypt with a strong hand, and with signs, and with wonders, and with thy great power, and with a mighty arm, and hast made thee a name as at this day:

12 We have sinned, we have done wickedly, we have acted unjustly, O Lord our God, against all thy justices.

13 Let thy wrath be turned away from us; for we are left a few among the nations, where thou hast scattered us.

14 Hear, O Lord, our prayers, and our petitions, and deliver us for thy own sake; and grant that we may find favour in the sight of them that have led us away:

15 That all the earth may know that thou art the Lord our God, and that thy name is called upon Israel, and upon his posterity.

16 <sup>g</sup>Look down upon us, O Lord, from thy holy house, and incline thine ear, and hear us.

<sup>a</sup> Supra, l. 15.—<sup>b</sup> Dan. ix. 15.—<sup>c</sup> Deut. xxvi. 15; Isa. lxiii. 15.

We feel the effects of sin. The land of Juda was not flourishing, though not yet laid waste. H.

CHAP. II. VER. 2. *Heaven.* After the death of Josias the nation was exposed to the greatest misery. Its kings were imprisoned by the Egyptians, and then by the Chaldees; and surprising changes took place, all during the space of eight or nine years.

VER. 3. *Daughter.* This is not mentioned in sacred history to have *happened* when this was written, (C.) except in the siege of Samaria. But all distinction of the kingdoms was now at an end: and some might have been reduced to this extremity when Joakim or Jechonias were besieged and taken. H.—We should not know that a similar distress prevailed under Sedecias, if it had not been specified Lam. ii. 20, and iv. 10. This prayer greatly resembles that of Daniel, ix. 4.

VER. 12. *Justices.* So God’s law is frequently called, (Psal. cxviii.,) because its observance makes us just. W.

17 <sup>a</sup>Open thy eyes, and behold ; for the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord :

18 But the soul that is sorrowful for the greatness of evil *she hath done*, and goeth bowed down and feeble, and the eyes that fail, and the hungry soul, giveth glory and justice to thee, the Lord.

19 For it is not for the justices of our fathers that we pour out our prayers, and beg mercy in thy sight, O Lord our God ;

20 But because thou hast sent out thy wrath and thy indignation upon us, as thou hast spoken by the hand of thy servants the prophets, saying :

21 Thus saith the Lord : Bow down your shoulder and your neck, and serve the king of Babylon ; and you shall remain in the land which I have given to your fathers.

22 But if you will not hearken to the voice of the Lord your God, to serve the king of Babylon, I will cause you to depart out of the cities of Juda, and from without Jerusalem ;

23 And I will take away from you the voice of mirth, and the voice of joy, and the voice of the bridegroom, and the voice of the bride, and all the land shall be without any footstep of inhabitants.

24 And they hearkened not to thy voice, to serve the king of Babylon ; and thou hast made good thy words, which thou spakest by the hands of thy servants the prophets, that the bones of our kings and the bones of our fathers should be removed out of their place.

25 And behold they are cast out to the heat of the sun, and to the frost of the night ; and they have died in grievous pains, by famine, and by the sword, and in banishment.

26 And thou hast made the temple, in which thy name was called upon, as it is at this day, for the iniquity of the house of Israel, and of the house of Juda.

27 <sup>b</sup>And thou hast dealt with us, O Lord our God, according to all thy goodness, and according to all that great mercy of thine :

28 As thou spakest by the hand of thy servant Moses, in the day wherein thou didst command him to write thy law before the children of Israel,

29 Saying : <sup>c</sup>If you will not hear my voice, this great multitude shall be turned into a very small number among the nations where I will scatter them :

30 For I know that the people will not hear me, for it is a people of a stiff neck ; but they shall turn to their heart, in the land of their captivity :

<sup>a</sup> Isa. xxxvii. 17, and lxiv. 9.—<sup>b</sup> Psal. cxiii. 17.

VER. 17. *Justice, &c.* They that are in hell shall not give justice to God : that is, they shall not acknowledge and glorify his justice, as penitent sinners do upon earth. Ch.—And all in the grave are incapable of making known God's perfections. An appeal to his glory is thus often made. Isa. xxxviii. 18 ; Psal. cxiii. 17 ; Eccli. vii. 24.

VER. 18. *Of evil is not in the Greek.* A soul that bears grandeur with pain, like Esther, and humbles herself before God, is most graciously received. H.—*Fail, by fasting.* Such are the dispositions required for prayer. Psal. lxviii. 3.

VER. 19. *Fathers.* Gr. adds, "and kings."—*Prayers.* Gr. "mercy." We boast not of our good works. H.—*Mercy* may denote prayer or humiliation. Theodoret gives a better sense (C.) : "We trust not in the just works of our fathers, or of ourselves, to receive any pity." H.

VER. 24. *Place.* The soldiers ransacked the tombs in hopes of plunder. Joakim was left unburied. C.

31 And they shall know that I am the Lord their God : and I will give them a heart, and they shall understand ; and ears, and they shall hear.

32 And they shall praise me in the land of their captivity, and shall be mindful of my name.

33 And they shall turn away themselves from their stiff neck, and from their wicked deeds ; for they shall remember the way of their fathers, that sinned against me.

34 And I will bring them back again into the land which I promised with an oath to their fathers, Abraham, Isaac, and Jacob, and they shall be masters thereof ; and I will multiply them, and they shall not be diminished.

35 And I will make with them another covenant, that shall be everlasting, to be their God, and they shall be my people ; and I will no more remove my people, the children of Israel, out of the land that I have given them.

### CHAP. III.

*They pray for mercy, acknowledging that they are justly punished for forsaking true wisdom. A prophecy of Christ.*

**A**ND now, O Lord almighty, the God of Israel, the soul in anguish, and the troubled spirit, crieth to thee.

2 Hear, O Lord, and have mercy, for thou art a merciful God ; and have pity on us, for we have sinned before thee.

3 For thou remainest for ever ; and shall we perish everlasting ?

4 O Lord almighty, the God of Israel, hear now the prayer of the dead of Israel, and of their children, that have sinned before thee, and have not hearkened to the voice of the Lord their God ; wherefore evils have cleaved fast to us.

5 Remember not the iniquities of our fathers, but think upon thy hand, and upon thy name, at this time :

6 For thou art the Lord our God, and we will praise thee, O Lord :

7 Because for this end thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity ; for we are converted from the iniquity of our fathers, who sinned before thee.

8 And behold we are at this day in our captivity, whereby thou hast scattered us, to be a reproach, and a curse, and an offence, according to all the iniquities of our fathers, who departed from thee, O Lord our God.

9 Hear, O Israel, the commandments of life ; give ear, that thou mayest learn wisdom.

10 How happeneth it, O Israel, that thou art in thy enemies' land ?

<sup>e</sup> Lev. xxvi. 14 ; Deut. xxviii. 15.

VER. 26. *Day.* Its vessels were taken away, (chap. i. 8,) and few were left to attend. C.

VER. 33. *Neck.* Lit. "back," insensible of stripes. C.

VER. 35. *Another.* Gr. "an everlasting covenant," (H.) by Christ, (Maldon,) prefigured by that which Nehemias renewed. 2 Esd. ix. 38. C.

CHAP. III. VER. 3. *Everlastingly?* Is such a short-lived creature an object of thy eternal wrath ? Job xiii. 25, and xiv. 1 ; Psal. cii. 13.

VER. 4. *Dead ;* banished, (ver. 11 ; Ezecl. xxxvii. 5,) or of the ancient patriarchs. This motive is frequently urged. Exod. xxxii. 13 ; Lev. xxvi. 41 ; Deut. ix. 27 ; Dan. iii. 35 ; Jer. xv. 1. C.—People in sin and misery seem dead, (ver. 11,) yet many revive by grace. W.

VER. 8. *Offence.* Gr. "debt." Parents might sell their children. Matt. xviii.

25. God threatens his rebellious people, that they shall be forced to borrow. Deut. xxviii. 44. C.

11 Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell.

12 Thou hast forsaken the fountain of wisdom;

13 For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days and life, where is the light of the eyes, and peace.

15 Who hath found out her place? and who hath gone into her treasures?

16 Where are the princes of the nations, and they that rule over the beasts that are upon the earth?

17 That take their pastime with the birds of the air;

18 That hoard up silver and gold, wherein men trust, and there is no end of their getting? who work in silver, and are solicitous, and their works are unsearchable?

19 They are cut off, and are gone down to hell, and others are risen up in their place.

20 Young men have seen the light, and dwelt upon the earth; but the way of knowledge they have not known.

21 Nor have they understood the paths thereof, neither have their children received it, it is far from their face.

22 It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman.

23 The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding; but the way of wisdom they have not known, neither have they remembered her paths.

24 O Israel, how great is the house of God, and how vast is the place of his possession.

25 It is great, and hath no end; it is high, and immense.

26 There were the giants, those renowned men that were from the beginning, of great stature, expert in war.

27 The Lord chose not them, neither did they find the way of knowledge; therefore did they perish.

28 And because they had not wisdom, they perished through their folly.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath passed over the sea, and found her, and brought her preferably to chosen gold?

31 There is none that is able to know her ways, nor that can search out her paths:

32 But he that knoweth all things, knoweth her, and

VER. 11. *Grown.* Houbigant, "growing." Five years had not elapsed (Cappel.): yet they knew their captivity would be long.—*Dead.* Some might yield to idolatry. Dan. iii. 7, 12. H.—They were in a manner buried, (Psal. lxxxvii. 5,) and forced to dwell among people where they were exposed to many defilements, as if they had been near a dead body. Lev. xi. 25.

VER. 13. *Peace.* There is none for the wicked; but only for the observers of the law.—*For ever.* Many read, "upon the land," conformably to the Greek.

VER. 20. *Men;* heirs of those conquerors, and equally in the dark. C.

VER. 22. *Theman,* the capital city of Edom. Ch.—Eliphaz was king. Jer. xl. 7. The Phoenicians, so famous for industry, had no idea of true wisdom, no more than the Ismaelites, &c. C.

VER. 23. *Agar,* the mother of the Ismaelites. Ch.—*Merrha,* probably in Arabia.

VER. 24. *Possession.* And the world belongs to him. yet how few partake of his wisdom!

VER. 33. *Trembling.* The sun stops, goes back, or withdraws its light, at his command. Jos. x. 12, and 4 Kings xx. 9; Matt. xxvii. 45; Job xxxvi. 30.

hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and four-footed beasts:

33 He that sendeth forth light, and it goeth; and hath called it, and it obeyeth him with trembling.

34 And the stars have given light in their watches, and rejoiced.

35 They were called, and they said: Here we are: and with cheerfulness they have shined forth to Him that made them.

36 This is our God, and there shall no other be accounted of in comparison of him.

37 He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved.

38 Afterwards he was seen upon earth, and conversed with men.

#### CHAP. IV.

*The prophet exhorts to the keeping of the law of wisdom: and encourages the people to be patient, and to hope for their deliverance.*

THIS is the book of the commandments of God, and the law that is for ever; all they that keep it, shall come to life; but they that have forsaken it, to death.

2 Return, O Jacob, and take hold of it; walk in the way by its brightness, in the presence of the light thereof.

3 Give not thy honour to another, nor thy dignity to a strange nation.

4 We are happy, O Israel; because the things that are pleasing to God, are made known to us.

5 Be of good comfort, O people of God, the memorial of Israel;

6 You have been sold to the Gentiles, not for your destruction; but because you provoked God to wrath, you are delivered to your adversaries.

7 For you have provoked him who made you, the eternal God; offering sacrifice to devils, and not to God.

8 For you have forgotten God, who brought you up; and you have grieved Jerusalem, that nursed you.

9 For she saw the wrath of God coming upon you, and she said: Give ear, all you that dwell near Sion, for God hath brought upon me great mourning:

10 For I have seen the captivity of my people, of my sons, and my daughters, which the Eternal hath brought upon them.

11 For I nourished them with joy; but I sent them away with weeping and mourning.

12 Let no man rejoice over me a widow, and desolate: I am forsaken of many, for the sins of my children, because they departed from the law of God.

VER. 34. *Watches.* They are like his soldiers. Judg. v. 20; Eccli. xliv. 12. C.

VER. 38. *Earth, &c.*, by the mystery of the incarnation, by means of which the Son of God came visibly amongst us, and conversed with men. The prophets often speak of things to come as if they were past, to express the certainty of the event of the things foretold. Ch. C.—Most of the Fathers prove Christ's Divinity from this text. W. See Tert. c. Prax. 6. S. Cyp. c. Jud. ii. 5. Eus. Dem. vi. 19, &c.—If we explain it of wisdom it comes to the same purpose, as Christ is the wisdom of God. 1 Cor. i. 30. Compare Prov. viii. 30; Eccli. xxiv. 12; Wisd. ix. 10, which no one ever suspected to be interpolated. C. Pref.

CHAP. IV. VER. 1. *Ever.* True wisdom may be found in the law. It constitutes the happiness of Israel. Deut. iv. 7. Christ perfected and fulfilled it Matt. v. 17.

VER. 8. *God.* Lit. "Him." Gr. "the Eternal." H.—This is taken from Deut. xxxii. 15. C.—*Nursed you.* The city is beautifully personified as a widow. Ver. 12. H.

VER. 9. *Near.* Heb. would be "daughters of Sion." Ver. 14.

13 And they have not known his justices, nor walked by the ways of God's commandments, neither have they entered by the paths of his truth and justice.

14 Let them that dwell about Sion come, and remember the captivity of my sons and daughters, which the Eternal hath brought upon them.

15 For he hath brought a nation upon them from afar, a wicked nation, and of a strange tongue :

16 Who have neither reverenced the ancient, nor pitied children, and have carried away the darlings of the widow, and have left *me* all alone without children.

17 But as for me, what help can I give you ?

18 But he that hath brought the evils upon you, he will deliver you out of the hands of your enemies.

19 Go your way, my children, go your way ; for I am left alone.

20 I have put off the robe of peace, and have put upon me the sackcloth of supplication ; and I will cry to the Most High in my days.

21 Be of good comfort, my children, cry to the Lord, and he will deliver you out of the hand of the princes your enemies.

22 For my hope is in the Eternal, that he will save you : and joy is come upon me from the Holy One, because of the mercy which shall come to you from our everlasting Saviour.

23 For I sent you forth with mourning, and weeping : but the Lord will bring you back to me with joy and gladness for ever.

24 For as the neighbours of Sion have now seen your captivity from God, so shall they also shortly see your salvation from God, which shall come upon you with great honour, and everlasting glory.

25 My children, suffer patiently the wrath that is come upon you : for thy enemy hath persecuted thee, but thou shalt quickly see his destruction : and thou shalt get up upon his neck.

26 My delicate ones have walked rough ways, for they were taken away as a flock made a prey by the enemies.

27 Be of good comfort, my children, and cry to the Lord : for you shall be remembered by him that hath led you away.

28 For as it was your mind to go astray from God ; so when you return again, you shall seek him ten times as much.

29 For he that hath brought evils upon you, shall bring you everlasting joy again with your salvation.

30 Be of good heart, O Jerusalem : for he exhorteth thee, that named thee.

\* Infra, v. 5.—<sup>b</sup> Supra, iv. 36.

VER. 15. *Tongue.* So the Chaldees are described, Deut. xxviii. 49 ; Isa. xxxiv. 19. C.

VER. 16. *Children.* Gr. "daughters." H.—Many of both sexes were taken with Jechonias. C.

VER. 28. *When.* Gr. "now ten times as much, being converted, seek him." H.—The Jews became much more docile and attached to the law.

VER. 30. *Named* thee as his servant, spouse, (C.) and intimate friend.

VER. 32. *She* ; Babylon. Ch.—Gr. "Wretched she," &c. H.—Babylon shall fall a prey to Cyrus.

VER. 37. *East and west.* From Babylon and from the islands. Isa. xi. 11 ; Zac. viii. 7.

CHAP. V. VER. 2. *Garment.* Heb. "cloak," (Sanct.,) such as were worn by people under no disgrace. Chap. iv. 20.

31 The wicked that have afflicted thee, shall perish : and they that have rejoiced at thy ruin, shall be punished.

32 The cities which thy children have served, shall be punished : and she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall : so shall she be grieved for her own desolation.

34 And the joy of her multitude shall be cut off, and her gladness shall be turned to mourning.

35 For fire shall come upon her from the Eternal, long to endure, and she shall be inhabited by devils for a great time.

36 <sup>a</sup>Look about thee, O Jerusalem, towards the east, and behold the joy that cometh to thee from God.

37 For behold thy children come, whom thou sentest away scattered, they come gathered together from the east even to the west, at the word of the Holy One, rejoicing for the honour of God.

### CHAP. V.

*Jerusalem is invited to rejoice, and behold the return of her children out of their captivity.*

**P**UT off, O Jerusalem, the garment of thy mourning, and affliction : and put on the beauty, and honour of that everlasting glory which thou hast from God.

2 God will clothe thee with the double garment of justice, and will set a crown on thy head of everlasting honour.

3 For God will show his brightness in thee, to every one under heaven.

4 For thy name shall be named to thee by God for ever : the peace of justice, and honour of piety.

5 Arise, O Jerusalem, and stand on high : <sup>b</sup>and look about towards the east, and behold thy children gathered together from the rising to the setting sun, by the word of the Holy One, rejoicing in the remembrance of God.

6 For they went out from thee on foot, led by the enemies : but the Lord will bring them to thee, exalted with honour, as children of the kingdom.

7 For God hath appointed to bring down every high mountain, and the everlasting rocks, and to fill up the valleys, to make them even with the ground : that Israel may walk diligently to the honour of God.

8 Moreover, the woods, and every sweet-smelling tree, have overshadowed Israel, by the commandment of God.

9 For God will bring Israel with joy in the light of his majesty, with mercy, and justice, that cometh from him.

### CHAP. VI.

*The epistle of Jeremias to the captives, as a preservative against idolatry.*

**A** COPY<sup>c</sup> of the epistle that Jeremias sent to them that were to be led away captives into Babylon by

\* A. M. 3405, A. C. 599.

VER. 3. *His.* Gr. "thy." Christ, the sun of justice, would effect this. Isa. lx. 1

VER. 4. *Piety.* Thus shall Jerusalem be distinguished after the captivity ; but still more so when Christ shall appear, and give peace to his Church, after the ages of persecution.

VER. 5. *Arise.* Chap. iv. 36 ; Isa. lli. 2.—*God.* They remember his law with pleasure.

VER. 6. *Children.* Gr. "the throne." The return of the captives was a triumph. Isa. xlvi. 20, and xlix. 22. They had abundance of horses, &c. 1 Esd. ii. 66. Darius gave them a convoy of a thousand horsemen. 3 Esd. v. 2. Jea. Ant. xi. 4.

CHAP. VI. *A copy.* Sept. place this after the Lamentations, which follow Baruch. H.—Jeremias wrote it before the captives departed. Baruch read it to them at Babylon, and it was sent back to Jerusalem. W.—It might be deli-

the king of Babylon, to declare to them according to what was commanded him by God.

1 \*FOR the sins that you have committed before God, you shall be carried away captives into Babylon by Nabuchodonosor, the king of Babylon.

2 And when you are come into Babylon, you shall be there many years, and for a long time, even to seven generations; and after that I will bring you away from thence with peace.

3 \*But now, you shall see in Babylon gods of gold, and of silver, and of stone, and of wood, borne upon shoulders, causing fear to the Gentiles.

4 Beware, therefore, that you imitate not the doings of others, and be afraid, and the fear of them should seize upon you.

5 But when you see the multitude behind, and before, adoring them, say you in your hearts: Thou oughtest to be adored, O Lord.

6 For my angel is with you: And I myself will demand an account of your souls.

7 For their tongue that is polished by the craftsman, and themselves laid over with gold and silver, are false things, and they cannot speak.

8 And as if it were for a maiden that loveth to go gay: so do they take gold and make them up.

9 Their gods have golden crowns upon their heads: whereof the priests secretly convey away from them gold, and silver, and bestow it on themselves.

10 Yea, and they give thereof to prostitutes, and they dress out harlots: and again when they receive it of the harlots, they adorn their gods.

11 And these gods cannot defend themselves from the rust, and the moth.

12 But when they have covered them with a purple garment, they wipe their face, because of the dust of the house, which is very much among them.

13 This holdeth a sceptre as a man, as a judge of the country, but cannot put to death one that offendeth him.

14 And this hath in his hand a sword, or an axe, but cannot save himself from war, or from robbers, whereby be it known to you, that they are not gods.

15 Therefore, fear them not. For as a vessel that a man uses when it is broken becometh useless, even so are their gods:

16 When they are placed in the house, their eyes are ful of dust by the feet of them that go in.

\* Jer. xxv. 9.— Isa. xliv. 10.

vered to the captives at Reblatha. We have it not entire, as another circumstance respecting the ark is mentioned 2 Mac. ii. 5. C.

VER. 2. *Seven generations*; that is, seventy years. Ch.—A generation sometimes consisted of seven, ten, fifteen, thirty, thirty-five, fifty, or a hundred years.—A. Lap. Menage.—Eighteen years of the seventy had already elapsed. C.—*Seven* is often put for *many*, (H.) or a general number, (W.) because so many days form a week. H.

VER. 4. *Fear*. Worship not such things. H.

VER. 6. *Angel* Michael, the conductor of Israel in the desert, &c. Dan. x. 13; Exod. xxxiii. 2. C.—He protected them also in Babylon. W.

VER. 12. *Them*, on account of the many votaries. Ver. 16. C.—Prot. adopt similar arguments against the real presence, as if we believed that Christ was hurt when the sacramental species were broken or devoured by vermin. A little more boldness will prompt them to reject the Divinity of Christ, who was pleased to

up his body to those who treated him shamefully. Almost every argument which is levelled against Christ's real presence in the blessed Eucharist may be turned against the incarnation; and hence so many now become Socinians, being unwilling to submit their understanding to the mysteries of religion. H

17 And as the gates are made sure on every side upon one that hath offended the king, or like a dead man carried to the grave, so do the priests secure the doors with bars and locks, lest they be stripped by thieves.

18 They light candles to them, and in great number, of which they cannot see one: but they are like beams in the house.

19 And they say that the creeping things which are of the earth, gnaw their hearts, while they eat them and their garments, and they feel it not.

20 Their faces are black with the smoke that is made in the house.

21 Owls, and swallows, and other birds, fly upon their bodies, and upon their heads, and cats in like manner.

22 Whereby you may know that they are no gods. Therefore fear them not.

23 The gold also which they have, is for show, but except a man wipe off the rust, they will not shine: for neither when they were molten, did they feel it.

24 Men buy them at a high price, whereas there is no breath in them.

25 \*And having not the use of feet, they are carried upon shoulders, declaring to men how vile they are. Be they confounded also that worship them.

26 Therefore if they fall to the ground, they rise not up again of themselves, nor if a man set them upright, will they stand by themselves, but their gifts shall be set before them, as to the dead.

27 The things that are sacrificed to them, their priests sell and abuse: in like manner also their wives take part of them, but give nothing of it either to the sick, or to the poor.

28 The child-bearing and menstrual women touch their sacrifices: knowing, therefore, by these things that they are not gods, fear them not.

29 For how can they be called gods? because women set offerings before the gods of silver, and of gold, and of wood:

30 And priests sit in their temples, having their garments rent, and their heads and beards shaven, and nothing upon their heads.

31 And they roar and cry before their gods, as men do at the feast when one is dead.

32 The priests take away their garments, and clothe their wives and their children.

33 And whether it be evil that one doth unto them, or

\* Isa. xlvi. 7.

VER. 13. *Judge*, or ruler. C.

VER. 15. *Vessel*; armour, or any utensil. C.

VER. 18. *Candles*. Lit. "lamps." H.—Some temples in Egypt were famous for their numbers. Herod. ii. 62.—The Lord proscribed them to be used.

VER. 19. *Hearts*: the wood is worm-eaten. C.

VER. 24. *Price*, foolishly believing that they have Divine power. W.

VER. 26. *Gifts*. The Chaldees supposed that Bel could eat. Dan. xiv.—*Dead*. Food was placed on the tombs. S. Aug. abolished this custom in Africa.

VER. 27. *Take*. Gr. "salt." They give none to the poor, for fear of their imposture being detected, though they allow even the unclean to eat. Ver. 28 Lev. xii. 2; Deut. xiv. 29.

VER. 30. *Shaven*, as in mourning, contrary to the custom of Israel. Lev. xxi. 10. C.—*Heads*. The Jewish priests wore mitres or caps.

VER. 31. *Dead*, even of Adonis, (H.) whose worship is here ridiculed. C.—At Biblos people bewailed his death, and the next day proclaimed that he was alive.

VER. 34. *Requite*. Gr. "brass," much less gold. H

good, they are not able to recompense it: neither can they set up a king, nor put him down:

34 In like manner they can neither give riches, nor requite evil. If a man make a vow to them, and perform it not: they cannot require it.

35 They cannot deliver a man from death, nor save the weak from the mighty.

36 They cannot restore the blind man to his sight: nor deliver a man from distress.

37 They shall not pity the widow, nor do good to the fatherless.

38 Their gods, of wood, and of stone, and of gold, and of silver, are like the stones that are hewn out of the mountains: and they that worship them shall be confounded.

39 How then is it to be supposed, or to be said, that they are gods?

40 Even the Chaldeans themselves dishonour them: who when they hear of one dumb that cannot speak, they present him to Bel, entreating him, that he may speak.

41 As though they could be sensible that have no motion themselves: and they, when they shall perceive this, will leave them: for their gods themselves have no sense.

42 The women also, with cords about them, sit in the ways, burning olive-stones.

43 And when any one of them, drawn away by some passenger, lieth with him, she upbraideth her neighbour, that she was not thought as worthy as herself, nor her cord broken.

44 But all things that are done about them, are false: how is it then to be thought, or to be said, that they are gods?

45 And they are made by workmen, and by goldsmiths. They shall be nothing else but what the priests will have them to be.

46 For the artificers themselves that make them, are of no long continuance. Can those things then that are made by them, be gods?

47 But they have left false things and reproach to them that come after.

48 For when war cometh upon them, or evils: the priests consult with themselves, where they may hide themselves with them.

49 How then can they be thought to be gods, that can neither deliver themselves from war, nor save themselves from evils?

50 For seeing they are but of wood, and laid over with gold, and with silver, it shall be known hereafter that they are false things, by all nations, and kings: and it shall be manifest that they are no gods, but the work of men's hands, and that there is no work of God in them.

VER. 40. *Chaldeans.* The priests themselves despise the idols most, (C.) and expose them to contempt, by pretending that they work miracles. H.

VER. 41. *They.* Gr. "he could perceive. And they reflecting on this, cannot still abandon them; for they have no sense." H.—They are so stupid, that they will not quit such impotent idols. C.

VER. 42. *Women.* Aristophanes calls harlots, "corded bodies." Eccles. Act. 1—*Stones.* Lit. "bones" (H.); or the refuse of what had been crushed, (*πιτυρα*. Athen. ii. 14,) to excite impure love. M. T.—Theocritus (Phar.) represents a witch doing the like; and Sanchez tells us that some were taken in the fact in Spain. C.—Fumigation, used by the Babylonians after marriage, (Herod. i. 198,) may be insinuated. Grotius.

51 Whence, therefore, is it known that they are not gods, but the work of men's hands, and no work of God is in them?

52 They cannot set up a king over the land, nor give rain to men.

53 They determine no causes, nor deliver countries from oppression: because they can do nothing, and are as daws between heaven and earth.

54 For when fire shall fall upon the house of *these* gods of wood, and of silver, and of gold, their priests indeed will flee away, and be saved: but they themselves shall be burnt in the midst like beams.

55 And they cannot withstand a king and war. How then can it be supposed, or admitted, that they are gods?

56 Neither are these gods of wood, and of stone, and laid over with gold, and with silver, able to deliver themselves from thieves or robbers: they that are stronger than them,

57 Shall take from them the gold, and silver, and the raiment wherewith they are clothed, and shall go their way, neither shall they help themselves.

58 Therefore it is better to be a king that sheweth his power: or else a profitable vessel in the house, with which the owner thereof will be well satisfied: or a door in the house, to keep things safe that are therein, than such false gods.

59 The sun, and the moon, and the stars being bright, and sent forth for profitable uses, are obedient.

60 In like manner the lightning, when it breaketh forth, is easy to be seen; and after the same manner the wind bloweth in every country.

61 And the clouds, wh<sup>o</sup> God commandeth them to go over the whole world, do that which is commanded them.

62 The fire also being sent from above to consume mountains, and woods, doth as it is commanded. But these neither in show, nor in power, are like to any one of them.

63 Wherefore it is neither to be thought, nor to be said, that they are gods: since they are neither able to judge causes, nor to do any good to men.

64 Knowing, therefore, that they are not gods, fear them not.

65 For neither can they curse kings, nor bless them.

66 Neither do they show signs in the heaven to the nations, nor shine as the sun, nor give light as the moon.

67 Beasts are better than they, which can fly under a covert, and help themselves.

68 Therefore there is no manner of appearance that they are gods: so fear them not.

69 For as a scarecrow in a garden of cucumbers ke p-

VER. 45. *To be.* Isa. xliv. 14. Sept. "they are nothing but what the workmen wish to form." H.

VER. 51. *Them.* Gr. has simply, (C.) "Who then knows not that they are no gods?" H.

VER. 53. *Daws.* They have no greater influence (C.) than jackdaws.

VER. 58. *Gods.* Sept. repeat this after *satisfied*, or "will use;" and here add, "or a pillar of wood in palaces, than," &c. H.

VER. 59. *Obedient to God.* They were appointed to mark out the seasons, &c., (Gen. i. 14,) and if any creature were worthy of adoration, they would. C.—The Babylonians adored them as well as statues, and therefore their proper destination is specified here and by Moses.

eth nothing, so are the gods of wood, and of silver, and laid over with gold.

70 They are no better than a white thorn in a garden, upon which every bird sitteth. In like manner also their gods of wood, and laid over with gold, and with silver, are like to a dead body cast forth in the dark.

VER. 71. *Scarlet.* Gr. "marble" coloured wood. Grotius would substitute *μαρμαρον*, "pearl," which decays through age. C.

71 By the purple also and the scarlet which are moth-eaten upon them, you shall know that they are not gods. And they themselves at least are consumed, and shall be a reproach in the country.

72 Better, therefore, is the just man that hath no idols: for he shall be far from reproach.

VER. 72. *Reproach*, provided he also avoid the idols of the mind and of the heart. H.

## THE PROPHECY OF EZECHIEL.

EZECHIEL, whose name signifies the *strength of God*, was of the priestly race, and of the number of the captives that were carried away to Babylon with king Joachin. He was contemporary with Jeremias, and prophesied to the same effect in Babylon as Jeremias did in Jerusalem; and is said to have ended his days in like manner, by martyrdom. Ch.—He strove to comfort the captives, who began to repine that they had listened too readily to Jeremias, exhorting them to submit to the king of Babylon. Some think that part of his prophecies is lost, as Josephus mentions two books: but the last nine chapters, regarding the new city and temple, might form the second division. C.—His style may be compared to that of Homer (Grot.) and Alceus. Many have thought that (C.) Pythagoras was his disciple (Eus. Præp. 13); yet the latter seems to have lived after the prophet, who was led into captivity with Jechonias, A. 3410, and prophesied twenty years. He dates from this period, (C.) and from the renewal of the covenant under Josias, (chap. i. 1. H.) when the captivity was first announced. W.—The Jews allowed none to read the first and the last nine (H.) chapters, nor the beginning of Gen., nor the Cant., before they were thirty years old; and they never attempted to explain the vision nor the building of the temple, supposing it to be above the power of man. S. Jerom.

### CHAPTER I.

*The time of Ezechiel's prophecy: he sees a glorious vision.*

NOW it came to pass in the thirtieth year, <sup>a</sup>in the fourth month, on the fifth day of the month, when I was in the midst of the captives, <sup>b</sup>by the river Chobar, the heavens were opened, and I saw the visions of God.

2 On the fifth day of the month, the same was the fifth year of the captivity of king Joachin,

3 The word of the Lord came to Ezechiel, the priest, the son of Buzi, in the land of the Chaldeans, by the river Chobar: and the hand of the Lord was there upon him.

4 And I saw, and behold a whirlwind came out of the north: and a great cloud, and a fire infolding it, and brightness was about it: and out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber:

5 And in the midst thereof the likeness of four living

<sup>a</sup> A. M. 3409, A. C. 595.

CHAP. I. VER. 1. *And* is either superfluous, as at the beginning of most of the sacred books, (C.) or shows the connexion of what is written with what the prophet saw or heard internally. S. Aug. in Psal. iv. S. Greg. W.—*Year*: either of the age of Ezechiel, or (as others will have it) from the solemn covenant made in the eighteenth year of Josias (4 Kings xxiii. Ch. W. C.); or he alludes to the era of Nabopolassar, used at Babylon, (M.) or to the last jubilee. See Sanct. The thirtieth year, from the prediction of Holda to Josias, (H.) concurs with the fifth of the prophet's captivity. Chap. xvii. 12. Usher, A. 3410.—*Fourth* of the sacred year, (C.) on Friday, 24th July, (Usher,) or in Jan. S. Jer.—*Chobar*, or Aboras, which runs westward into the Euphrates, above Thapsacus. Strabo.—The captives were in those parts, though not present. C.—*Opened*, in spirit, (H.) by faith. S. Jerom.—The prophet fell prostrate. Chap. ii. 1. H.

VER. 4. *North*, denoting the invasion of Judea by the Chaldeans. Isa. xiv. 31. Sanct.—*Amber*, (*electri*,) a compound of four parts of gold and of one of silver, (Pliny, xxxiii. 4,) more precious than either. S. Jer.—It may also mean *orichchalchum*, or a mixture of gold and brass, (Bochart, Ani. ii. b. 6, 16,) which was also preferred before gold alone, as it had the hardness of brass. C.

VER. 5. *Living creatures.* Cherubims, (as appears from Eccli. xlii. 10,) represented to the prophet under these mysterious shapes, as supporting the throne of God, and as it were drawing his chariot. All this chapter appeared so obscure and full of mysteries to the ancient Hebrews, that, as we learn from S. Jerom, (ep. ad Paulin.,) they suffered none to read it before they were thirty years old. Ch.—*In them.* They stood upright, and had some parts of the human figure. C.

VER. 7. *Straight.* Heb. "a straight foot." Prot. prefer "feet." H.—*Of a*

creatures: and this was their appearance: there was the likeness of a man in them.

6 Every one had four faces, and every one four wings

7 Their feet were straight feet, and the sole of their foot was like the sole of a calf's foot, and they sparkled like the appearance of glowing brass.

8 And they had the hands of a man under their wings on their four sides: and they had faces, and wings on the four sides.

9 And the wings of one were joined to the wings of another. They turned not when they went: but every one went straight forward.

10 And as for the likeness of their faces: there was the face of a man, and the face of a lion, on the right side of all the four: and the face of an ox, on the left side of all the four: and the face of an eagle over all the four.

11 And their faces, and their wings, were stretched

<sup>b</sup> Infra, iii. 23, and x. 20, and xlvi. 3.

*calf.* Aquila reads to the same import *agul*, "round," instead of *āgol*, (H.) "a calf." Sym. has "winged feet," like Mercury. C.—Sept. omit this, says S. Jerom, though we have his version of Sym. as if it belonged to the Sept.; and it occurs in Grabe as genuine.—*Brass.* Sept. add, "and their feathers were very light." H.

VER. 8. *Wings.* Their arms were covered with feathers, and the hand appeared at the extremity; or they had four arms under the wings. Chap. x. 8. They all came from the shoulders, so as to correspond with the four-faced animal, ver. 6. C.—Others believe that each face had four wings, so that the animal would have sixteen. Maldonat.—In Isa. ix. 2, the cherub has six wings. The form was variable, as there was nothing in nature similar. They were perhaps designed to represent the eternity and dominion of God over the whole creation. Ver. 28. H.

VER. 9. *Another.* Two above were extended so as to support the throne, which seemed to rest on these eight wings connected together. The others were joined so as perfectly to cover what was below the breast. C.—The wings did not imitate those of birds, going to and fro, but were constantly in the same direction; or the animals did not change their respective situations: as they had four faces, there was always one of them turned to the opposite quarters of the world. C.

VER. 10. *Over.* This is not specified in Heb., Chal., Sept., or S. Jer. C.—"The face of an eagle for all the four." It must have been above or behind the man, as the situation of the other two faces is here determined. Ver. 6. H.

VER. 11. *Faces.* Sept. "wings:" and indeed it does not appear how their faces were stretched upwards, (C.) unless they looked earnestly that way; though, out of respect, they covered their faces with two wings.

upward: two wings of every one were joined, and two covered their bodies:

12 And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went: and they turned not when they went.

13 And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire.

14 And the living creatures ran, and returned like flashes of lightning.

15 Now, as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.

16 And the appearance of the wheels, and the work of them, was like the appearance of the sea: and the four had all one likeness: and their appearance and their work was as it were a wheel in the midst of a wheel.

17 When they went, they went by their four parts: and they turned not when they went.

18 The wheels had also a size, and a height, and a dreadful appearance: \*and the whole body was full of eyes round about all the four.

19 And when the living creatures went, the wheels also went together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up with them.

20 Whithersoever the spirit went, thither as the spirit went the wheels also were lifted up withal, and followed it: for the spirit of life was in the wheels.

21 When those went these went, and when those stood these stood, and when those were lifted up from the earth, the wheels also were lifted up together, and followed them: for the spirit of life was in the wheels.

22 And over the heads of the living creatures was the likeness of the firmament, as the appearance of crystal, terrible to behold, and stretched out over their heads above.

23 And under the firmament were their wings straight, the one toward the other, every one with two wings covered his body, and the other was covered in like manner.

24 And I heard the noise of their wings, like the noise of many waters, as it were the voice of the most high God: when they walked, it was like the voice of a multi-

\* Infra, x. 12.

tude, like the noise of an army, and when they stood, their wings were let down.

25 For when a voice came from above the firmament, that was over their heads, they stood, and let down their wings.

26 And above the firmament, that was over their heads, was the likeness of a throne, as the appearance of the sapphire-stone, and upon the likeness of the throne, was a likeness as of the appearance of a man above upon it.

27 And I saw as it were the resemblance of amber, as the appearance of fire within it round about: from his loins and upward, and from his loins downward, I saw as it were the resemblance of fire shining round about.

28 As the appearance of the rainbow when it is in a cloud on a rainy day: this was the appearance of the brightness round about.

## CHAP. II.

*The prophet receives his commission.*

THIS <sup>b</sup>was the vision of the likeness of the glory of the Lord. And I saw, and I fell upon my face, and I heard the voice of one that spoke. And he said to me: Son of man, stand upon thy feet, and I will speak to thee.

2 And the spirit entered into me after that he spoke to me, and he set me upon my feet: and I heard him speaking to me,

3 And saying: Son of man, I send thee to the children of Israel, to a rebellious people, that hath revolted from me: they, and their fathers, have transgressed my covenant even unto this day.

4 And they to whom I send thee are children of a hard face, and of an obstinate heart: and thou shalt say to them: Thus saith the Lord God:

5 If so be they at least will hear, and if so be they will forbear, for they are a provoking house: and they shall know that there hath been a prophet in the midst of them.

6 And thou, O son of man, fear not, neither be thou afraid of their words: for thou art among unbelievers and destroyers, and thou dwellest with scorpions. Fear not their words, neither be thou dismayed at their looks, for they are a provoking house.

7 And thou shalt speak my words to them, if perhaps they will hear, and forbear: for they provoke me to anger.

8 But thou, O son of man, hear all that I say to thee: and do not thou provoke me, as that house provoketh me: open thy mouth, and eat what I give thee.

<sup>b</sup> A. M. 3409.

could be more dazzling, nor better manifest the subjection of man. C.—The prophet saw four visions at once; the whirlwind, (ver. 4,) the living creatures, (ver. 5,) the wheels, (ver. 15,) and the man seated on a throne, in the sky, ver. 26. To explain all these mysteries, a large commentary would scarcely suffice. W.—The tempest, cloud, and fire, show the impending ruin of the Jews. The ministers of God are ever ready to execute his orders. The wisdom of Providence is denoted by the name of the cherubim, the connexion of causes by the four wheels, &c. M.—God appears in his chariot going to war. He denounces vengeance on the guilty. Chap. ii., and xlvi. See Corn. a Lapide. H.

CHAP. II. VER. 1. Face, to adore God. M.—Son of man. Our Saviour, out of humility, takes this title, which no other gave him; as the angel does commonly to this prophet, who was his figure: few else have received it, (Dan. viii. 17,) but the reason is not known. W.

VER. 5. Forbear to sin. H.—He thus insinuates free-will. S. Jer.—If they refuse to hear my prophet, they will at least perceive that they are inexcusable. C.

VER. 6. Scorpions. This people is no less destructive (H.) and hardened. Psal. cxvii. 12.—For might be better rendered “though.” C.

VER. 8. Eat. “If we do not eat the open book, we cannot teach.” S. Jer.

VER. 14. *Flashes.* Heb. *Bozeh.* H.—Theodotion retains the original. His version seems to have been inserted in the Sept., (C.) who omitted this verse, as seeming to contradict ver. 9 and 12. S. Jer.—Yet it only signifies that the motion was quick as lightning, though they did not alter their situation with respect to each other.

VER. 15. *Faces.* One wheel crossed another at right angles, so that it was ready to move in any direction, (ver. 17. C.) like a globe. H.

VER. 16. *Sea:* sky blue. Heb. “*Tharsis,*” which Sym. renders “the hyacinth,” a precious stone. Exod. xxviii. 20. C.

VER. 17. *Parts.* When they went, they went by their four parts. That is, indifferently to any of their sides, either forward or backward, to the right or to the left. Ch.

VER. 22. *Crystal,* or sapphire. Ver. 26; chap. x. 1. This shining sky was like the footstool of the Lord, and rested on eight wings. Ver. 9, 23.

VER. 24. *Voice.* The motion of the wings made a noise like a torrent, or thunder.—*God.* Heb “self-sufficient,” as Sept., &c. render it, *akavot.* C.—*Pret.* “like the voice of the Almighty.” H.

VER. 28. *Rainbow,* encircling the sky-blue throne and the flame. Nothing

9 And I looked, and behold, a hand was sent to me, wherein was a book rolled up: and he spread it before me, and it was written within and without: and there were written in it lamentations, and canticles, and woe.

## CHAP. III.

*The prophet eats the book, and receives further instructions. the office of a watchman.*

10 And he said to me: Son of man, eat all that thou shalt find: eat this book, and go speak to the children of Israel.

11 And I opened my mouth, and he caused me to eat that book:

12 And he said to me: Son of man, thy belly shall eat, and thy bowels shall be filled with this book, which I give thee. And I did eat it: and it was sweet as honey in my mouth.

13 And he said to me: Son of man, go to the house of Israel, and thou shalt speak my words to them.

14 For thou art not sent to a people of a profound speech, and of an unknown tongue, *but* to the house of Israel:

15 Nor to many nations of a strange speech, and of an unknown tongue, whose words thou canst not understand: and if thou wert sent to them, they would hearken to thee.

16 But the house of Israel will not hearken to thee: because they will not hearken to me: for all the house of Israel are of a hard forehead, and an obstinate heart.

17 Behold I have made thy face stronger than their faces, and thy forehead harder than their foreheads.

18 I have made thy face like an adamant and like flint: fear them not, neither be thou dismayed at their presence: for they are a provoking house.

19 And he said to me: Son of man, receive in thy heart, and hear with thy ears, all the words that I speak to thee:

20 And go get thee in to them of the captivity, to the children of thy people, and thou shalt speak to them, and shalt say to them: Thus saith the Lord: If so be they will hear, and will forbear.

21 And the spirit took me up, and I heard behind me the voice of a great commotion, *saying*: Blessed be the glory of the Lord, from his place.

a Apoc. i. 5.—b A. M. 3409.—c Apoc. x. 9, and 10.

CHAP. III. VER. 1. *Eat this book, and go speak to the children of Israel.* By this eating of the book, was signified the diligent attention and affection with which we are to receive and embrace the word of God; and to let it, as it were, sink into our interior by devout meditation. Ch.

VER. 3. *Mouth.* I readily accepted the commission, but soon found the difficulties to which it would expose me. Ver. 12; Jer. xv. 16; Apoc. x. 10.

VER. 6. *Unknown.* Heb. "heavy." C.—Prot. "hard." H.—It is not above thy strength. Deut. xxx. 12.—*To thee.* He insinuates that the Gentiles would obey the apostles. S. Jer.—But the time was not yet come. C.—From this text and Matt. xi. 21, it appears that "the same grace" is accepted by some, and rejected by others, as "more grace is added to the former, which was sufficient before, and by this . . . is made effectual" through God's mercy. Rom. ix. W.—Those who reject the first grace can blame only themselves, if they receive no more. The same grace falling on a heart better prepared by God, like seed on good soil, is more fruitful.

VER. 7. *Hard.* Lit. "rubbed" like a stone, or brass; *attrit.* H.

VER. 8. *Harder.* If they will not blush, thou shalt not be ashamed to lay their disorders before their eyes, though they be such as ought not to be mentioned, *as becomes saints.* H. See chap. xvi., and xxii. C.

VER. 12. *Spirit; wind, (Hugo,) or angel, took me through the air (Prado.); or, I went willingly.* S. Jer.—*Commotion, like an earthquake, (Heb. Sept.,) occasioned by the motion of the chariot, or the voice of the cherubim.* Ver. 13.

13 And the noise of the wings of the living creatures striking one against another, and the noise of the wheels following the living creatures, and the noise of a great commotion.

14 The spirit also lifted me, and took me up: and I went away in bitterness, in the indignation of my spirit: for the hand of the Lord was with me, strengthening me.

15 And I came to them of the captivity, to the heap of new corn, to them that dwelt by the river Chobar, and I sat where they sat: and I remained there seven days mourning in the midst of them.

16 And at the end of seven days the word of the Lord came to me, saying

17 "Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me.

18 If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak *to him*, that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand.

19 But if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way: he indeed shall die in his iniquity, but thou hast delivered thy soul.

20 Moreover, if the just man shall turn away from his justice, and shall commit iniquity: I will lay a stumbling-block before him, he shall die, because thou hast not given him warning: he shall die in his sin, and his justices, which he hath done, shall not be remembered: but I will require his blood at thy hand.

21 But if thou warn the just man, that the just may not sin, and he doth not sin: living he shall live, because thou hast warned him, and thou hast delivered thy soul.

22 And the hand of the Lord was upon me, and he said to me: Rise, and go forth into the plain, and there I will speak to thee.

23 And I rose up, and went forth into the plain: and behold the glory of the Lord stood there, like the glory which I saw by the river Chobar: and I fell upon my face.

24 And the spirit entered into me, and set me upon my feet: and he spoke to me, and said to me: Go in, and shut thyself up in the midst of thy house.

4 Infra, xxxiii. 7.—Supra, i. 3.

VER. 15. *The heap of new corn.* It was the name of a place; in Hebrew, *Tebabib*, (Ch.) as the Chal. leaves it (M.) with the three Greek interpreters. C.—*Thol* means "a heap," and *abib* "new corn." H.—There was no new wheat in the fourth month, but rather in May or June. Chap. i. 1.

VER. 17. *Watchman:* the usual title of those placed over others. Chap. xxxiii. 2; Isa. xxi. 6. C.

VER. 20. *Iniquity,* for want of thy instruction (H.); or, if thou neglect to reclaim him, (C.) and he perish, or owe his conversion to another, when duty requires thee to take care of him, thou shalt answer for the possible bad consequences. Thy sin is great, whatever become of him. But if he be damned, though he must blame himself chiefly, yet the blood of his soul shall cry for vengeance more than Abel's. H.—*Before him,* taking away my grace in punishment of his revolt. W.—If thou neglect to attempt reclaiming him, thou shalt perish with him (S. Greg.); or if he be exposed to trial, and thou abandon him, (Vat.,) or if thou neglect to husband well the precious moments, when I open his eyes, and fill him with apprehensions of his dangerous state, I will require, &c. Orig. S. Jer.

VER. 21. *Warn.* It is the duty of a pastor to warn the just as well as sinners. W.—It will not suffice to do this *publicly*: sometimes we must go from *house to house*, like S. Paul, and *compel* those who are in the hedges to enter the marriage feast, by the most persuasive arguments. H.

VER. 25. *Bands.* It is uncertain whether by his order, or they supposed he

25 And thou, O son of man, behold they shall put bands upon thee, and they shall bind thee with them: and thou shalt not go forth from the midst of them.

26 And I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, *and* not as a man that reproveth: because they are a provoking house.

27 But when I shall speak to thee, I will open thy mouth, and thou shalt say to them: Thus saith the Lord God: He that heareth, let him hear: and he that forbearereth, let him forbear: for they are a provoking house.

## CHAP. IV.

*A prophetic description of the siege of Jerusalem, and the famine that shall reign there.*

AND \*thou, O son of man, take thee a tile, and lay it before thee: and draw upon it the plan of the city of Jerusalem.

2 And lay siege against it, and build forts, and cast up a mount, and set a camp against it, and place battering-rams round about it.

3 And take unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face resolutely against it, and it shall be besieged, and thou shalt lay siege against it: it is a sign to the house of Israel.

4 And thou shalt sleep upon thy left side, and shalt lay the iniquities of the house of Israel upon it, according to the number of the days that thou shalt sleep upon it, and thou shalt take upon thee their iniquity.

5 And I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; and thou shalt bear the iniquity of the house of Israel.

6 And when thou hast accomplished this, thou shalt sleep again upon thy right side: and <sup>b</sup>thou shalt take upon thee the iniquity of the house of Juda forty days: a day for a year, yea, a day for a year I have appointed to thee.<sup>c</sup>

<sup>a</sup> A. M. 3409.—<sup>b</sup> Num. xiii. 34.—<sup>c</sup> Jer. vii. 30.

was deranged, as our Saviour's brethren meant to treat him. Mark iii. 21. The Chal. explains it figuratively of God's order, attaching the prophet to his service. C.

VER. 26. *House.* "When there is a multitude of sins, (or sinners, *peccato-rum*,) the offenders are unworthy of being corrected by the Lord." S. Jer. C.

VER. 27. *Forbearereth.* Sept. "disbelieveth, let him disbelieve." So we read, *Hs that is unjust, let him be unjust still* (Apoc. xxii. 11); which denotes the most desperate condition. H.—The man who makes good use of grace shall receive more; but he who despises the offers of God, shall be justly deprived of them in his greatest need. C.

CHAP. IV. VER. 1. *Tile*, pretty large. C.—Those of Italy were two feet long and one broad. Pallad.—This might be soft clay (Grot. M.); or the siege might be marked out upon it with chalk or a sharp stile. C.

VER. 2. *Cast up.* The ditch would be about three feet deep, and the earth being thrown up, people might approach the town with less danger. W.—The besieged were thus also prevented from going out. 4 Kings xxv. 1. Forts or towers were erected to overlook and clear the walls.—*Rams.* This is the first time we find them mentioned.

VER. 3. *Pan*, or plate, on which bread was usually baked. This was to represent the walls of the city. C.

VER. 5. *Three*, &c. S. Jerom says some "Vulgata," (H.) Latin, (C.) o. rather incorrect Greek (H.) copies read 100, others 150. See Origen, &c. C.—The Alex. copy has the former, (H.) the Rom. edit. the latter number; and is followed by Theodoret and Maldonat. C.—But the more accurate Sept. agree with the Heb., &c. The captivity of Israel must be dated from Phacee, (4 Kings xv. 29,) to the end of the reign of Darius Memnon, who espoused Esther, and granted liberty "to all the Jews;" or rather from Manathem, (4 Kings xv. 19,) to the 28th of the same king Assuerus. Thus God's "grace, we think, and we may so speak without arrogance, has enabled us to explain this difficulty, which no other has done." S. er.—The chastisement of Juda must be dated from the destruction of Jerusalem under Sedecias, till Darius, the Mede, favoured the Jews about forty years afterwards. C.—S. Jerom only allows forty years to have elapsed from the first of Jechonias till the first of Cyrus. The want of an exact chronology gives rise to many such difficulties. H.—The *iniquity* of Israel, from Solomon to

7 And thou shalt turn thy face to the siege of Jerusalem, and thy arm shall be stretched out: and thou shalt prophesy against it.

8 Behold I have encompassed thee with bands: and thou shalt not turn thyself from one side to the other, till thou hast ended the days of thy siege.

9 And take to thee wheat and barley, and beans, and lentils, and millet, and fitches: and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side: three hundred and ninety days shalt thou eat thereof.

10 And thy meat that thou shalt eat, shall be in weight twenty staters a day: from time to time thou shalt eat it.

11 And thou shalt drink water by measure, the sixth part of a hin: from time to time thou shalt drink it.

12 And thou shalt eat it as barley-bread baked under the ashes: and thou shalt cover it, in their sight, with the dung that cometh out of a man.

13 And the Lord said: So shall the children of Israel <sup>d</sup>eat their bread, all filthy, among the nations whither I will cast them out.

14 And I said: Ah, ah, ah, O Lord God, behold my soul hath not been defiled, and from my infancy even till now, I have not eaten any thing that died of itself, or was torn by beasts, and no unclean flesh hath entered into my mouth.

15 And he said to me: Behold I have given thee neat's dung for man's dung, and thou shalt make thy bread therewith.

16 And he said to me: Son of man: Behold, I will break in pieces the staff of bread in Jerusalem: and they shall eat bread by weight, and with care: and they shall drink water by measure, and in distress.

17 So that when bread and water fail, every man may fall against his brother, and they may pine away in their iniquities.

<sup>d</sup> Osee ix. 4.—<sup>e</sup> Infra, v. 16, and xiv. 13.

Salmanasar, lasted 390 years; and that of Juda, under the reign of Manasses, was most abominable for the space of forty years (Tournemine); or it continued so long from the 18th of Josias till the 4th, after the city was destroyed, and the land became a desert. Usher, A. 3380 to 3420.—But how shall the reign of the virtuous Josias be included in this period? H.—The action of the prophet lying 430 days, denoted the length of the siege of Jerusalem, during which extreme scarcity should be felt, and also the captivity of the people. Some have thought that he could not remain 390 days on one side, and that all passed in spirit. But what impression would that make upon the people? He was chained down, (C.) to represent their miserable condition. H.

VER. 7. *Siege*, which shall be most terrible (H.); 390 days: the pillage shall last other forty. T.—So many years have the people transgressed.—*Out.* Heb. "naked." Thus various barbarians fight.—*Prophesy*, not by words, (chap. viii. 26,) but by actions. M.

VER. 10. *Staters*, or sicles, each being equal to 9 dwt. 2.57 gr. Eng. The hin contained 1 gal. 2 pints. Arbuthnot. H.—He had an allowance of ten ounces a day. C. T.

VER. 12. *Barley*, the worst or usual food of the poor. H.—*Ashes*, to denote hurry. C.—*Cover* with hot ashes, (H.) formed of dry excrements. C.—That of oxen is still used in Egypt, (Val. ep. 11,) and in some parts of England, by the poor people. Hooke.—This was more tolerable, (C.) and God agrees to substitute it. Ver. 15. Heb. "Thou shalt eat it as barley cakes, and shalt *baka*," (Prot.,) or "hide it," &c. Sept. H.

VER. 13. *Filthy*. Israel was less careful to avoid uncleannesses than Juda. Hence the prophet eats only during 390 days. Osee ix. 3. C.—While the city was pillaged for forty days, the prisoners would procure better food. Ver. 7. H.

VER. 14. *Ah.* He makes the same exclamation as Jeremias, i. 6. Heb. *ace* Theodot. "Oh!" Sept. and Sym. "by no means." H.—God forbid.

VER. 16. *Staff*. As this supports the weak, so bread nourishes all men, (W.) particularly *the bread of life*. S. Jer.—Very little food, (C.) and that of a nauseous kind, (H.) would be found during the siege. C.

VER. 17. *When.* Prot. "they may want bread and water, and be astonished one with another, and consume away for their iniquity." H.

## CHAP. V.

*The judgments of God upon the Jews are foreshown under the type of the prophet's hair.*

**A**ND <sup>a</sup>thou, son of man, take thee a sharp knife, that shaveth the hair, and cause it to pass over thy head, and over thy beard; and take thee a balance to weigh in, and divide the hair.

2 A third part thou shalt burn with fire in the midst of the city, according to the fulfilling of the days of the siege; and thou shalt take a third part, and cut it in pieces with the knife all round about; and the other third part thou shalt scatter in the wind, and I will draw out the sword after them.

3 And thou shalt take thereof a small number; and thou shalt bind them in the skirt of thy cloak.

4 And thou shalt take of them again, and shalt cast them in the midst of the fire, and shalt burn them with fire; and out of it shall come forth a fire into all the house of Israel.

5 Thus saith the Lord God: This is Jerusalem; I have set her in the midst of the nations, and the countries round about her.

6 And she hath despised my judgments, so as to be more wicked than the Gentiles; and my commandments, more than the countries that are round about her; for they have cast off my judgments, and have not walked in my commandments.

7 Therefore, thus saith the Lord God: Because you have surpassed the Gentiles that are round about you, and have not walked in my commandments, and have not kept my judgments, and have not done according to the judgments of the nations that are round about you:

8 Therefore, thus saith the Lord God: Behold, I come against thee, and I myself will execute judgments in the midst of thee in the sight of the Gentiles.

9 And I will do in thee that which I have not done: and the like to which I will do no more, because of all thy abominations.

10 Therefore, the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee, and I will scatter thy whole remnant into every wind.

11 Therefore, *as I live*, saith the Lord God: Because thou hast violated my sanctuary with all thy offences, and with all thy abominations: I will also break thee in pieces,

<sup>a</sup> A. M. 3409.—<sup>b</sup> Zac. i. 8.

CHAP. V. VER. 1. *That.* Heb. “the scissors of clippers.” The same term is used for clipping sheep as for cutting hair. Shaving was not probably then in use.—*Beard*, as in mourning or for ignominy. 2 Kings x. 4; Jer. xlvi. 5.—*Balance*, to show that God does nothing unjustly. C.—*The hair*. Lit. “them.” H.—This was to be done before he lay down. He was to burn, cut, and divide the hair as the siege represented on the tile advanced, to denote that some should perish in the city by famine, others by the sword, while a few should be scattered among the nations: yet of these a *small number* should be gathered round Godolias, and perish with him, or in Egypt, &c., and the rest be thence led captive to Babylon.

VER. 2. *Third.* Sept. and Theod. read, “a fourth,” as also ver. 12, (C.) thus assigning half to be burnt by *death* (pestilence) and *famine*. The other half of the people falls a prey to the *sword* and to *captivity*. The pestilence, famine, and the sword, were the three usual scourges left to David's choice, (2 Kings xxiv.,) which here destroy each a fourth part, while the rest become captives. Yet even of this third or fourth part, many engage in civil broils, and perish.—*Take.* Sept. add here, “a fourth part; and shalt burn it in the midst of it; and a fourth thou shalt cut,” &c. H.—He was thus to deal with a part of the hair during 390 days, (M.) or at the end of them. R. Salom.

VER. 5. *Midst*, distinguished above the rest.

and my eye shall not spare, and I will not have any pity.

12 A third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee: and a third part of thee shall fall by the sword round about thee: and a third part of thee will I scatter into every wind, and I will draw out a sword after them.

13 <sup>b</sup> And I will accomplish my fury, and will cause my indignation to rest upon them, and I will be comforted; and they shall know, that I the Lord have spoken *it* in my zeal, when I shall have accomplished my indignation in them.

14 And I will make thee desolate, and a reproach among the nations that are round about thee, in the sight of every one that passeth by.

15 And thou shalt be a reproach, and a scoff, an example, and an astonishment amongst the nations that are round about thee, when I shall have executed judgments in thee in anger, and in indignation, and in wrathful rebukes.

16 I the Lord have spoken *it*: When I shall send upon them the grievous arrows of famine, which shall bring death, and which I will send to destroy you; and I will gather together famine against you, and I will break among you the staff of bread.

17 And I will send in upon you famine, and evil beasts, unto utter destruction: and pestilence, and blood shall pass through thee, and I will bring in the sword upon thee. I, the Lord, have spoken *it*.

## CHAP. VI.

*The punishment of Israel for their idolatry: a remnant shall be blessed.*

**A**ND <sup>a</sup>the word of the Lord came to me, saying: 2 Son of man, set thy face towards the mountains of Israel, and prophesy against them,

3 And say: “Ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, and to the rocks, and the valleys: Behold, I will bring upon you the sword, and I will destroy your high places,

4 And I will throw down your altars, and your idols shall be broken in pieces: and I will cast down your slain before your idols.

5 And I will lay the dead carcasses of the children of Israel before your idols: and I will scatter your bones round about your altars,

6 In all your dwelling-places. The cities shall be laid

<sup>c</sup> Supra, iv. 16; Infra, xiv. 13.—<sup>d</sup> A. M. 3410.—<sup>e</sup> Infra, xxxvi. 2.

VER. 7. *Surpassed* in numbers, (Sym.,) or rather in wickedness. Chal. C.—Sept. “because you have been incited by the,” &c. H.—*Judgments*. You have been less attached to my service than the Gentiles have been to their idols. Some think *that not* is here superfluous, as it is omitted chap. xi. 12. But it is wrong to imitate the Gentiles, and worse to surpass them in crimes.

VER. 10. *Fathers.* This is not specified in history. *Famine prevailed*, 4 Kings xxv. 3; and we find something similar, Lam. iv. 10. C. Bar. ii. W.—It is probable, therefore, that these threats were realized. Theod. Deut. xxviii. 53.—*Scatter.* Lit. “winnow.” H.—The Jewish nation was never again all together in the promised land.

VER. 13. *Comforted*, or revenged. Chap. xxiv. 14; Isa. i. 24.

VER. 14. *And a.* Sept. “and thy daughters (dependences. C.) round,” &c. H  
VER. 15. *Scoff.* Lit. “blasphemy;” which is here used improperly, to denote derision. W.

VER. 16. *Arrows*; inclemency of the seasons, &c., which bring on famine. M  
CHAP. VI. VER. 2. *Mountains*, where idols were chiefly adored. Here their votaries find death. W.—*Israel*, including all God's people, as the sacred writers make no distinction (C.) after the destruction of Samaria.

VER. 4. *Idols.* Prot. marg. “sun-images,” as ver. 6. The sun was much worshipped. Chap. viii. 16. H.

waste, and the high places shall be thrown down, and destroyed, and your altars shall be abolished, and shall be broken in pieces; and your idols shall be no more, and your temples shall be destroyed, and your works shall be defaced.

7 And the slain shall fall in the midst of you; and you shall know that I am the Lord.

8 And I will leave in you some that shall escape the sword among the nations, when I shall have scattered you through the countries.

9 And they that are saved of you shall remember me amongst the nations to which they are carried captives: because I have broken their heart that was faithless, and revolted from me: and their eyes that went a fornicating after their idols: and they shall be displeased with themselves, because of the evils which they have committed in all their abominations.

10 And they shall know that I, the Lord, have not spoken in vain that I would do this evil to them.

11 Thus saith the Lord God: Strike with thy hand, and stamp with thy foot, and say: Alas, for all the abominations of the evils of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off, shall die of the pestilence: and he that is near, shall fall by the sword: and he that remaineth, and is besieged, shall die by the famine: and I will accomplish my indignation upon them.

13 And you shall know that I am the Lord, when your slain shall be amongst your idols, round about your altars, in every high hill, and on all the tops of mountains, and under every woody tree, and under every thick oak, the place where they burnt sweet-smelling frankincense to all their idols.

14 And I will stretch forth my hand upon them: and I will make the land desolate and abandoned from the desert of Deblatha, in all their dwelling-places, and they shall know that I am the Lord.

### CHAP. VII.

*The final desolation of Israel, from which few shall escape.*

**A**ND <sup>a</sup>the word of the Lord came to me, saying:

2 And thou son of man, thus saith the Lord God to the land of Israel: The end is come, the end is come upon the four quarters of the land.

3 Now is an end come upon thee, and I will send my wrath upon thee, and I will judge thee according to thy ways: and I will set all thy abominations against thee.

4 And my eye shall not spare thee, and I will show thee no pity: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord.

\* A. M. 3410.—<sup>b</sup> Isa. xv. 2; Jer. xlvi. 37.

VER. 11. *Foot*, through indignation or pity. C.

CHAP. VII. VER. 2. *Israel*, or Judea, in all its parts. W.—In five or six years' time all shall be destroyed.

VER. 5. *One*. A second shall not be necessary. Nah. i. 9. C.

VER. 7. *Destruction (contritio)*. S. Jerom reads “contraction,” as also ver. 10. *Prot.* “the morning.” H.—*Chal.* “the reign.” C.—*Heb. etspire*, is variously rendered. H.—*Joy*. *Heb.* “echo or cry” of people in the vintage.

VER. 10. *Budded*; figurative expressions, denoting a speedy vengeance. C.—*Chal.* “the reign is open, the ruler has flourished, the wicked hath appeared.” In this reign of Nabuchodonosor ye shall be chastised. H.

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5 Thus saith the Lord God: One affliction, behold an affliction is come.

6 An end is come, the end is come, it hath awaked against thee: behold it is come.

7 Destruction is come upon thee that dwellest in the land: the time is come, the day of slaughter is near, and not of the joy of mountains.

8 Now very shortly I will pour out my wrath upon thee, and I will accomplish my anger in thee, and I will judge thee according to thy ways, and I will lay upon thee all thy crimes.

9 And my eye shall not spare, neither will I show mercy: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord that strike.

10 Behold the day, behold it is come: destruction is gone forth, the rod hath blossomed, pride hath budded.

11 Iniquity is risen up into a rod of impiety: nothing of them *shall remain*, nor of their people, nor of the noise of them: and there shall be no rest among them.

12 The time is come, the day is at hand: let not the buyer rejoice, nor the seller mourn, for wrath is upon all the people thereof.

13 For the seller shall not return to that which he hath sold, although their life be yet among the living. For the vision which regardeth all the multitude thereof, shall not go back: neither shall man be strengthened in the iniquity of his life.

14 Blow the trumpet, let all be made ready, yet there is none to go to the battle: for my wrath shall be upon all the people thereof.

15 The sword without, and the pestilence and the famine within: he that is in the field, shall die by the sword; and they that are in the city, shall be devoured by the pestilence and the famine.

16 And such of them as shall flee, shall escape: and they shall be in the mountains like doves of the valleys, all of them trembling, every one for his iniquity.

17 All hands shall be made feeble, and all knees shall run with water.

18 <sup>b</sup>And they shall gird themselves with hair-cloth, and fear shall cover them, and shame shall be upon every face, and baldness upon all their heads.

19 Their silver shall be cast forth, and their gold shall become a dunghill. <sup>c</sup>Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. They shall not satisfy their soul, and their bellies shall not be filled: because it hath been the stumbling-block of their iniquity.

20 And they have turned the ornament of their jewels into pride, and have made of it the images of their

\* Prov. xi. 4; Soph. i. 18; Eccli. v. 10, and 13.

VER. 13. *Sold*, as in the year of jubilee. Lev. xxv. 25. C.—Now there shall be no recovery. W.—They shall be driven from the land.—*Although*. By supplying the former negation, (C.) we may render “Nor,” &c., (H.) which seems better C.—It may also mean, “those who are now alive” shall witness these things. H.—*Back*. It is not a mere threat.

VER. 16. *Doves*, not daring to vent their complaints. C.

VER. 18. *Heads*. They cut their hair in times of penance and of mourning.

VER. 19. *Iniquity*. Riches have fostered their passions: they will not now procure food or liberty. Soph. i. 18. C.

VER. 20. *And* <sup>b</sup>*rot*. “As for the beauty of his ornament, he set it in majesty.”

abominations, and idols; therefore, I have made it an uncleanness to them.

21 And I will give it in the hands of strangers for spoil and to the wicked of the earth for a prey, and they shall defile it.

22 And I will turn away my face from them, and they shall violate my secret place: and robbers shall enter into it, and defile it.

23 Make a shutting up: for the land is full of the judgment of blood, and the city is full of iniquity.

24 And I will bring the worst of the nations, and they shall possess their houses: and I will make the pride of the mighty to cease, and they shall possess their sanctuary.

25 When distress cometh upon them, they will seek for peace, and there shall be none.

26 Trouble shall come upon trouble, and rumour upon rumour, and they shall seek a vision of the prophet; and the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with sorrow, and the hands of the people of the land shall be troubled. I will do to them according to their way, and will judge them according to their judgments: and they shall know that I am the Lord.

## CHAP. VIII.

*The prophet sees, in a vision, the abominations committed in Jerusalem, which determine the Lord to spare them no longer.*

AND it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the ancients of Juda sat before me, that the hand of the Lord God fell there upon me.

2 And I saw, and behold a likeness as the appearance of fire: from the appearance of his loins, and downward, fire: and from his loins, and upward, as the appearance of brightness, as the appearance of amber.

3 And the likeness of a hand was put forth, and took me by a lock of my head: and the spirit lifted me up between the earth and the heaven, and brought me in the vision of God into Jerusalem, near the inner gate, that looked towards the north, where was set the idol of jealousy to provoke to jealousy.

4 And behold the glory of the God of Israel was there, according to the vision which I had seen in the plain.

5 And he said to me: Son of man, lift up thy eyes towards the way of the north. And I lifted up my eyes towards the way of the north: and behold on the north

<sup>a</sup> A. M. 3410.

but they made the," &c. The sacred ornaments of the temple, appointed by God, (H.) have been converted into idols, and shall be carried to Babylon. Ver. 21. C.

VER. 22. *Secret*: the inward sanctuary, the holy of holies. Ch.

VER. 23. *Shutting up*. Heb. "chain," for imprisonment and captivity. Ch.

VER. 26. *Ancients*. Priests shall afford no consolation, nor counsellors any advice. They shall be all confounded. C.—During the captivity, a few only were found to give instruction. Mal. ii. W.

CHAP. VIII. VER. 1. Sixth of the prophet's captivity, (C.) in August, A. 3411. Usher.—He had rested on his *left* or *right side*, whenever he slept during 430 days, and on the following had this vision. W.—He was stationed in spirit at the northern gate leading to the court of the priests, and beheld the glory of God and the *idol of jealousy*. He saw the people, men and women, adoring idols, and priests worshipping the sun. Chap. ix. God rests on the gate of the temple, and orders a man to sign those who were to live, and six others to destroy the rest. The prophet prays. Chap. x. God orders the man clothed in linen to take coals from the cherubim, and sprinkle them through the city. The throne goes to receive the Lord. Chap. xi. Ezechiel prophesies against many at the eastern gate; and God informs him that the former captives shall return, but that the wicked at Jerusalem

side of the gate of the altar the idol of jealousy in the very entry.

6 And he said to me: Son of man, dost thou see, thinkest thou, what these are doing, the great abominations that the house of Israel committeth here, that I should depart far off from my sanctuary? and turn thee yet again, and thou shalt see greater abominations.

7 And he brought me into the door of the court: and I saw, and behold a hole in the wall.

8 And he said to me: Son of man, dig in the wall. And when I had digged in the wall, behold a door.

9 And he said to me: Go in, and see the wicked abominations which they commit here.

10 And I went in and saw, and behold every form of creeping things, and of living creatures, the abomination, and all the idols of the house of Israel were painted on the wall all round about.

11 And seventy men of the ancients of the house of Israel, and Jezonias, the son of Saaphan, stood in the midst of them, that stood before the pictures: and every one had a censer in his hand: and a cloud of smoke went up from the incense.

12 And he said to me: Surely thou seest, O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber: for they say: The Lord seeth us not, the Lord hath forsaken the earth.

13 And he said to me: If thou turn thee again, thou shalt see greater abominations which these commit.

14 And he brought me in by the door of the gate of the Lord's house, which looked to the north: and behold women sat there mourning for Adonis.

15 And he said to me: Surely thou hast seen, O son of man: but turn thee again, and thou shalt see greater abominations than these.

16 And he brought me into the inner court of the house of the Lord: and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, having their backs towards the temple of the Lord, and their faces to the east: and they adored towards the rising of the sun.

17 And he said to me: Surely thou hast seen, O son of man: Is this a light thing to the house of Juda, that they should commit these abominations which they have committed here: because they have filled the land with iniquity, and have turned to provoke me to anger? and behold they put a branch to their nose.

<sup>b</sup> Dan. xiv. 35.

shall perish. His chariot then rests on the mountain to the east of the city. Thus his reasons for punishing the people become evident.

VER. 3. *Lock*, like Habacuc (Dan. xiv. 35); or by a bandage, on which parts of the law were written. Heb. C.

VER. 10. *About*. This was the council-chamber. Jer. xxvi. 10.

VER. 14. *Adonis*, the favourite of Venus, slain by a wild boar, as feigned by the heathen poets, and which being here represented by an idol, is lamented by the female worshippers of that goddess. In Heb. the name is *Tammuz*, (Ch.) which means "concealed," as Adonis signifies "my lord." This idol, which the Egyptians called *Osiris*, was placed in a coffin, and bewailed till it was pretended he was come to life, when rejoicings took place.

VER. 16. *Men*. Twelve priests and as many Levites officiated daily. The high priest made the twenty-fifth. 1 Par. xxiv.—*Sun*. They prayed to God, turning their faces to the west: but here they despise him, and adore the sun. Job xxxi. 26. C.

VER. 17. *Nose*, to hide their faces respectfully, (C.) when they look at the sun rising. H.—It may signify, Heb. "they threw their instruments down before their faces," like the twenty-four elders, Apoc. v. 8. C.

18 Therefore I also will deal with them in my wrath: my eyes shall not spare them, neither will I show mercy: and when they shall cry to my ears with a loud voice, I will not hear them.

## CHAP. IX.

*All are ordered to be destroyed that are not marked in their foreheads. God will not be entreated for them.*

**A**ND he cried in my ears with a loud voice, saying: The visitations of the city are at hand, and every one hath a destroying weapon in his hand.

2 And behold six men came from the way of the upper gate, which looketh to the north: and each one had his weapon of destruction in his hand: and there was one man in the midst of them clothed with linen, with a writer's inkhorn at his reins: and they went in, and stood by the brazen altar.

3 And the glory of the Lord of Israel went up from the cherub, upon which he was, to the threshold of the house: and he called to the man that was clothed with linen, and had a writer's inkhorn at his loins.

4 And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: and mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof.

5 And to the others he said in my hearing: Go ye after him through the city, and strike: let not your eye spare, nor be ye moved with pity.

6 Utterly destroy old and young, maidens, children, and women: but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary. So they began at the ancient men, who were before the house.

7 And he said to them: Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew them that were in the city.

8 And the slaughter being ended, I was left: and I fell upon my face, and crying, I said: Alas, alas, alas, O Lord God, wilt thou then destroy all the remnant of Israel, by pouring out thy fury upon Jerusalem?

9 And he said to me: The iniquity of the house of Israel, and of Juda, is exceedingly great, and the land is filled with blood, and the city is filled with perverseness: for they have said: The Lord hath forsaken the earth, and the Lord seeth not.

10 Therefore neither shall my eye spare, nor will I have pity: I will requite their way upon their head.

. A. M. 3410.—<sup>b</sup> Exod. xii. 7; Apoc. vii. 3.

**CHAP. IX. VER. 2.** *Upper, leading to the court of the priests. These were six angels, representing the army coming from Babylon. The seventh was an angel of peace. C.*

**VER. 4.** *Mark Thau.* Thau, or Tau, is the last letter in the Hebrew alphabet, and signifies a sign or a mark: which is the reason why some translators render this place, *set a mark, or mark a mark*, without specifying what this mark was. But S. Jerom, and other interpreters, conclude it was the form of the letter *thau*, which, in the ancient Hebrew character, was the form of a cross. Ch.—Of this many inscriptions still extant bear witness. Montfaucon.—The virtuous would be discriminated from the guilty, as if they were marked. C.—The door-posts of the Hebrews were stained with blood, in Egypt, to show that all should be redeemed by that of Christ; and here those who shall be saved receive the mark of his cross. This sign has always been held in veneration among Christians, (W.) and used in conferring baptism, consecrating the blessed Eucharist, &c. S. Chrys. hom. 55, in Matt. and 84, in John. S. Aug. tr. 118, in John, Ser. 101, de Temp., &c.—It appeared to Constantine with this inscription, “In this conquer” (Eus. Vit. i. 22): and again over Jerusalem (S. Cyr. ep. ad Constantium); and will be borne before Christ, at his last coming, (Matt. xxiv.,) to the joy of those who have performed

11 And behold the man that was clothed with linen, that had the inkhorn at his back, returned the word, saying: I have done as thou hast commanded me.

## CHAP. X.

*Fire is taken from the midst of the wheels under the cherubims, and scattered over the city. A description of the cherubims.*

**A**ND I saw, and behold in the firmament that was over the heads of the cherubims, there appeared over them as it were the sapphire-stone, as the appearance of the likeness of a throne.

2 And he spoke to the man that was clothed with linen, and said: Go in between the wheels that are under the cherubims, and fill thy hand with the coals of fire that are between the cherubims, and pour them out upon the city. And he went in, in my sight:

3 And the cherubims stood on the right side of the house, when the man went in, and a cloud filled the inner court.

4 And the glory of the Lord was lifted up from above the cherub to the threshold of the house: and the house was filled with the cloud, and the court was filled with the brightness of the glory of the Lord.

5 And the sound of the wings of the cherubims was heard even to the outward court, as the voice of God Almighty speaking.

6 And when he had commanded the man that was clothed with linen, saying: Take fire from the midst of the wheels that are between the cherubims: he went in and stood beside the wheel.

7 And one cherub stretched out his arm from the midst of the cherubims to the fire that was between the cherubims: and he took, and put it into the hands of him that was clothed with linen: who took it and went forth.

8 And there appeared in the cherubims the likeness of a man's hand under their wings.

9 And I saw, and behold *there were* four wheels by the cherubims: one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was to the sight like the chrysolite-stone:

10 And as to their appearance, all four were alike: as if a wheel were in the midst of a wheel.

11 And when they went, they went by four ways: and they turned not when they went: but to the place, whither they first turned, the rest also followed, and did not turn back.

12 And their whole body, and their necks, and their

. A. M. 3410.

their baptismal promises, and to the confusion (W.) of the *enemies of the cross of Christ.* H.

**VER. 6.** *Sanctuary.* Aquila, “temple,” or people (C.) consecrated to my service, (Sept. T.) particularly (C.) the twenty-five idolaters, the ancients and women. C. Chap. viii. 16.

**CHAP. X. VER. 1.** *Throne.* It was a sky-blue crystal or sapphire colour, (chap. i. 22, 26,) and was now empty. Chap. i. The Lord spoke from the temple door. Ver. 4. H.

**VER. 3.** *Right, south of the priests' court.*

**VER. 4.** *Lifted up, before chap. ix. 3. C.*—A man seemed to be on the throns (W.) or rather over the door of the holy place.

**VER. 11.** *By four ways.* That is, by any of the four ways, forward, backward, to the right, or to the left. Ch. W.

**VER. 12.** *Wheels.* These, as well as (H.) the cherubim, (Theod.,) were full of eyes. C.

**VER. 13.** *Voluble.* That is, *rolling wheels; galgal,* (Ch.) which means “rolling” (H.): or “he said to the wheels, Turn round about.” Theodoret.

**VER. 14.** *Cherub, or “ox.”* All four seem to have had the resemblance of

hands, and their wings, and the circles were full of eyes, round about the four wheels.

13 And these wheels he called voluble, in my hearing.

14 And every one had four faces: one face *was* the face of a cherub, and the second face, the face of a man: and in the third was the face of a lion: and in the fourth the face of an eagle.

15 And the cherubims were lifted up: this is the living creature that I had seen by the river Chobar.

16 And when the cherubims went, the wheels also went by them: and when the cherubims lifted up their wings, to mount up from the earth, the wheels staid not behind, but were by them.

17 When they stood, these stood: and when they were lifted up, these were lifted up: for the spirit of life was in them.

18 And the glory of the Lord went forth from the threshold of the temple: and stood over the cherubims.

19 And the cherubims lifting up their wings, were raised from the earth before me: and as they went out, the wheels also followed: and it stood in the entry of the east gate of the house of the Lord: and the glory of the God of Israel was over them.

20 *This is the living creature, which I saw under the God of Israel by the river Chobar: and I understood that they were cherubims.*

21 Each one had four faces, and each one had four wings: and the likeness of a man's hand was under their wings.

22 And as to the likeness of their faces, they were the same faces which I had seen by the river Chobar, and their looks, and the impulse of every one to go straight forward.

### CHAP. XI.

*A prophecy against the presumptuous assurance of the great ones. A remnant shall be saved, and receive a new spirit and a new heart.*

**A**ND <sup>b</sup>the spirit lifted me up, and brought me into the east gate of the house of the Lord, which looketh towards the rising of the sun: and behold in the entry of the gate five and twenty men: and I saw in the midst of them Jezonias, the son of Azur, and Pheltias, the son of Banaias, princes of the people.

2 And he said to me: Son of man, these are the men that study iniquity, and frame a wicked counsel in this city,

3 Saying: Were not houses lately built? This *city* is the cauldron, and we the flesh.

<sup>a</sup> *Supra*, i. 1, and 3.

man, but one more than the rest, which had respectively the appearance rather of an ox, a lion, or an eagle (W.); or *the ox* was predominant in all, as both the head and feet were of it (C.); which, however, does not constitute the greatest part. *Chap. i. 5. H.*

**VER. 15. Creature.** What I saw, was properly called cherubim. *Charab*, in Syr., means “to labour” (Spencer); or cherubim may imply any composed and unusual figure, or “mixture.” *Exod. xxv. 18. C.*

**VER. 19. East gate**, leading from the city to the court of the people. C.

**CHAP. XI. VER. 1. Me.** The prophet in Chaldea saw in spirit what was going at Jerusalem. W.

**VER. 3. Built, &c.** These men despised the predictions and threats of the prophets; who declared to them from God, that the city should be destroyed and the inhabitants carried into captivity: and they made use of this kind of argument against the prophets, that the city, so far from being like to be destroyed, had lately been augmented by the building of new houses; from whence they further inferred, by way of a proverb, using the similitude of a cauldron, out of which the flesh is not taken till it is thoroughly boiled and fit to be eaten, that they should not be carried away out of their city, but there and their days in peace. Ch.

4 Therefore prophesy against them, prophesy, thou son of man.

5 And the Spirit of the Lord fell upon me, and said to me: Speak: Thus saith the Lord: Thus have you spoken, O house of Israel, for I know the thoughts of your heart.

6 You have killed a great many in this city, and you have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God: Your slain whom you have laid in the midst thereof, they are the flesh, and this is the cauldron: and I will bring you forth out of the midst thereof.

8 You have feared the sword, and I will bring the sword upon you, saith the Lord God.

9 And I will cast you out of the midst thereof, and I will deliver you into the hand of the enemies, and I will execute judgments upon you.

10 You shall fall by the sword: I will judge you in the borders of Israel, and you shall know that I am the Lord.

11 This shall not be as a cauldron to you, and you shall not be as flesh in the midst thereof: I will judge you in the borders of Israel.

12 And you shall know that I am the Lord: because you have not walked in my commandments, and have not done my judgments, but you have done according to the judgments of the nations that are round about you.

13 And it came to pass, when I prophesied, that Pheltias, the son of Banaias, died: and I fell down upon my face, and cried with a loud voice, and said: Alas, alas, alas, O Lord God: wilt thou make an end of all the remnant of Israel.

14 And the word of the Lord came to me, saying:

15 Son of man, thy brethren, thy brethren, thy kinsmen, and all the house of Israel, all they to whom the inhabitants of Jerusalem have said: Get ye far from the Lord, the land is given in possession to us.

16 Therefore thus saith the Lord God: Because I have removed them far off among the Gentiles, and because I have scattered them among the countries, I will be to them a little sanctuary in the countries whither they are come.

17 Therefore, speak to them: Thus saith the Lord God: I will gather you from among the peoples, and assemble you out of the countries wherein you are scattered, and I will give you the land of Israel.

18 And they shall go in thither, and shall take away

<sup>b</sup> *A. M. 3410.*

**VER. 6. Slain, under Manasses, &c. T.**

**VER. 7. Cauldron.** I will explain the prediction, which you turn to ridicule. Those whom you have slain are like the flesh (C.) boiled. H.—But you shall be treated still worse, being led captives and slain. C.

**VER. 10. Israel.** They pretended that they should die in peace in Jerusalem: God tells them it should not be so, but that they should be judged and condemned, and fall by the sword in the borders of Israel; viz. in Reblatha, in the land of Emath, where all their chief men were put to death by order of Nabuchodonosor. *4 Kings xxv., and Jer. lii. 10, 27. Ch.*

**VER. 13. Pheltias**, the prince, (ver. 1. H.) or false prophet, whose death Ezechiel does not bewail, but fears the great destruction of the people (W. M.); though, if Pheltias died impenitent, his death might justly call for tears. H.

**VER. 15. Thy brethren, &c.** He speaks of them that had been carried away captives before, who were despised by them that remained in Jerusalem; but, as the prophet here declares to them from God, should be in a more happy condition than they, and after some time return from their captivity. Ch.

**VER. 16. A little.** Heb. “for a short time” *a sanctuary*, or temple. They shall find all things in me. C.

all the scandals, and all the abominations thereof from thence.

19 \*And I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh:

20 That they may walk in my commandments, and keep my judgments, and do them: and that they may be my people, and I may be their God.

21 *But as for them* whose heart walketh after their scandals and abominations, I will lay their way upon their head, saith the Lord God.

22 And the cherubims lifted up their wings, and the wheels with them: and the glory of the God of Israel was over them.

23 And the glory of the Lord went up from the midst of the city, and stood over the mount that is on the east side of the city.

24 And the spirit lifted me up, and brought me into Chaldea to them of the captivity, in vision, by the spirit of God: and the vision which I had seen was taken up from me.

25 And I spoke to them of the captivity all the words of the Lord, which he had shown me.

### CHAP. XII.

*The prophet foreshoweth, by signs, the captivity of Sedecias, and the desolation of the people: all which shall quickly come to pass.*

**A**ND <sup>b</sup>the word of the Lord came to me, saying:

2 Son of man, thou dwellest in the midst of a provoking house: who have eyes to see, and see not: and ears to hear, and hear not: for they are a provoking house.

3 Thou, therefore, O son of man, prepare thee all necessaries for removing, and remove by day in their sight: and thou shalt remove out of thy place to another place in their sight, if so be they will regard it: for they are a provoking house.

4 And thou shalt bring forth thy furniture as the furniture of one that is removing by day in their sight: and thou shalt go forth in the evening in their presence, as one goeth forth that removeth his dwelling.

5 Dig thee a way through the wall before their eyes: and thou shalt go forth through it.

6 In their sight thou shalt be carried out upon men's shoulders, thou shalt be carried out in the dark: thou shalt cover thy face, and shalt not see the ground: for I have set thee for a sign of things to come to the house of Israel.

7 I did, therefore, as he had commanded me: I brought forth my goods by day, as the goods of one that removeth: and in the evening I digged through the wall

<sup>a</sup> Jer. xxxi. 39; Infra, xxxvi. 26.

VER. 18. *Scandals*: idols. They relapsed no more into idolatry, (C.) as a nation, though some fell in the persecution of Epiphanes. H.

VER. 23. *Mount Olivet*, whence he might behold the conflagration of the city, before his ascent into heaven. M.—He leaves his habitation by degrees, to show how Jerusalem would be treated; and the Jews suffer after the ascension of our Saviour. C.

CHAP. XII. VER. 3. *Removing*. Lit. “vessels of transmigration,” (H.) or bundles, (C.) and what was requisite for travelling, (W.) or in exile. H.—All this, to chap. xx., happened five years before the fall of Jerusalem. C.—See chap. viii. 1. H.

VER. 6. *Be carried*. Sept. S. Jerom reads, “thou shalt carry thy bundles on the shoulder.” as many explain the Heb. (C.) and also ver. 7. “I bear it

with my hand: and I went forth in the dark, and was carried on men's shoulders in their sight.

8 And the word of the Lord came to me in the morning, saying:

9 Son of man, hath not the house of Israel, the provoking house, said to thee: What art thou doing?

10 Say to them: Thus saith the Lord God: This burden concerneth the prince that is in Jerusalem, and all the house of Israel, that are among them.

11 Say: I am a sign of things to come to you: as I have done, so shall it be done to them: they shall be removed from their dwellings, and go into captivity.

12 And the prince that is in the midst of them, shall be carried on shoulders, he shall go forth in the dark: they shall dig through the wall to bring him out: his face shall be covered, that he may not see the ground with his eyes.

13 \*And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, into the land of the Chaldeans, and he shall not see it, and there he shall die.

14 And all that are about him, his guards, and his troops, I will scatter into every wind: and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall have dispersed them among the nations, and scattered them in the countries.

16 And I will leave a few men of them from the sword, and from the famine, and from the pestilence: that they may declare all their wicked deeds among the nations whither they shall go: and they shall know that I am the Lord.

17 And the word of the Lord came to me, saying:

18 Son of man, eat thy bread in trouble: and drink thy water in hurry and sorrow.

19 And say to the people of the land: Thus saith the Lord God to them that dwell in Jerusalem, in the land of Israel: They shall eat their bread in care, and drink their water in desolation: that the land may become desolate from the multitude that is therein, for the iniquity of all that dwell therein.

20 And the cities that are now inhabited, shall be laid waste, and the land shall be desolate: and you shall know that I am the Lord.

21 And the word of the Lord came to me, saying:

22 Son of man, what is this proverb that you have in the land of Israel? saying: The days shall be prolonged, and every vision shall fail.

23 Say to them, therefore: Thus saith the Lord God: I will make this proverb to cease, neither shall it be any

<sup>b</sup> A. M. 3411, A. C. 592.—<sup>c</sup> Infra, xvii. 20.

upon my shoulder.” Ver. 12. Prot. H.—*Cover*, to denote the blindness of Sedecias, (C.) or his attempt to disguise himself. H.—The faces of criminals were covered. Est. vii. The king and nobles escaped through a breach. Jer. xxxix. 4. C.

VER. 10. *Jerusalem*. The people regarded not Jeremias. This predictor would be sent to them to confirm what he said, while it would tend to keep up the spirits of those who were in captivity. Theod. C.

VER. 13. *Net*, as was done in war, and to catch wild beasts. Jer. xvi. 16. C.—*Not see it*, because his eyes shall be put out by Nabuchodonosor. Ch. H.—The unhappy prince saw too late the true meaning. C.—He was put in a cage, like a wild beast, and conveyed blind to Babylon. S. Jer.

VER. 22. *Proverb*, or common saying. W.—*Prolonged*. They took occasion from God's long-suffering to become more wicked, (C.) and even asserted that the

more a common saying in Israel: and tell them that the days are at hand, and the effect of every vision.

24 For there shall be no more any vain visions, nor doubtful divination in the midst of the children of Israel.

25 For I the Lord will speak: and what word soever I shall speak, it shall come to pass, and shall not be prolonged any more: but in your days, ye provoking house, I will speak the word, and will do it, saith the Lord God.

26 And the word of the Lord came to me, saying:

27 Son of man, behold the house of Israel, they that say: The vision that this man seeth, is for many days to come: and this man prophesieth of times afar off.

28 Therefore say to them: Thus saith the Lord God: Not one word of mine shall be prolonged any more: the word that I shall speak shall be accomplished, saith the Lord God.

## CHAP. XIII.

*God declares against false prophets and prophetesses, that deceive the people with lies.*

**A**ND <sup>a</sup>the word of the Lord came to me, saying: 2 Son of man, prophesy thou against the prophets of Israel that prophesy: and thou shalt say to them that prophesy out of their own heart: Hear ye the word of the Lord:

3 Thus saith the Lord God: <sup>b</sup>Woe to the foolish prophets that follow their own spirit, and see nothing.

4 Thy prophets, O Israel, were like foxes in the deserts.

5 You have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord.

6 They see vain things, and they foretell lies, saying: The Lord saith: whereas the Lord hath not sent them: and they have persisted to confirm what they have said.

7 Have you not seen a vain vision, and spoken a lying divination: and you say: The Lord saith: whereas I have not spoken.

8 Therefore thus saith the Lord God: Because you have spoken vain things, and have seen lies: therefore, behold I come against you, saith the Lord God.

9 And my hand shall be upon the prophets that see vain things, and that divine lies: they shall not be in the counsel of my people, nor shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel: and you shall know that I am the Lord God

<sup>a</sup> A. M. 3411.

prophets told nothing but lies, (Theod.,) and spoke of events at a great distance, that they might not be detected. If what they announced came to pass, they attributed it to chance (C.); if it did not, being only *conditional*, they ridiculed this idea as a mere subterfuge. H.—*Every vision*, on this head. Ver. 28. Many events were revealed that regarded the times of Christ. Dan. ix., &c. H.

CHAP. XIII. VER. 2. *Heart*; what pleases them, without being inspired. There were always such impostors. H.

VER. 5. *Enemy*. You do not admonish sinners of their evil ways, nor strive to avert God's indignation, in imitation of true prophets, (Exod. xxxii. 10,) but rather undermine the wall like foxes.

VER. 9. *Upon*, to punish.—*Counsel*. They shall not be consulted, or have any credit.

VER. 10. *Straw*. Iniquity ruins my people, (C.) and these do not endeavour to reform their manners. H.—They ought to demolish such a work, and not daub it over. Theod.—One false prophet builds, and another strives to support his authority (Jun.); or God has given the people his law, but these people corrupt it. S. Jer

10 Because they have deceived my people, saying: Peace, and there is no peace: and the people built up a wall, and they daubed it with dirt without straw.

11 Say to them that daub without tempering, that it shall fall: for there shall be an overflowing shower, and I will cause great hailstones to fall violently from above, and a stormy wind to throw it down.

12 Behold, when the wall is fallen: shall it not be said to you: Where is the daubing wherewith you have daubed it?

13 Therefore thus saith the Lord God: Lo, I will cause a stormy wind to break forth in my indignation, and there shall be an overflowing shower in my anger: and great hailstones in my wrath to consume.

14 And I will break down the wall that you have daubed with untempered mortar: and I will make it even with the ground, and the foundation thereof shall be laid bare: and it shall fall, and shall be consumed in the midst thereof: and you shall know that I am the Lord.

15 And I will accomplish my wrath upon the wall, and upon them that daub it without tempering the mortar, and I will say to you: The wall is no more, and they that daub it are no more.

16 Even the prophets of Israel that prophesy to Jerusalem, and that see visions of peace for her: and there is no peace, saith the Lord God.

17 And thou, son of man, set thy face against the daughters of thy people that prophesy out of their own heart: and do thou prophesy against them,

18 And say: Thus saith the Lord God: Woe to them that sew cushions under every elbow: and make pillows for the heads of *persons of* every age to catch souls: and when they caught the souls of my people, they gave life to their souls.

19 And they violated me among my people, for a handful of barley, and a piece of bread, to kill souls which should not die, and to save souls alive which should not live, telling lies to my people that believe lies.

20 Therefore thus saith the Lord God: Behold I declare against your cushions, wherewith you catch flying souls: and I will tear them off from your arms; and I will let go the souls that you catch, the souls that should fly.

21 And I will tear your pillows, and will deliver my people out of your hand, neither shall they be any more in your hands to be a prey: and you shall know that I am the Lord.

<sup>b</sup> Jer. xxiii. 1; Infra, xiv. 9, and xxxiv. 2.

VER. 11. *Hailstones*. Lit. "stones," like those which fell on the enemies of Josue, (x. 11. H.) or thunderbolts. Grot. C.—Such will be the fate of all the buildings of the wicked. Matt. vii. 27. H.

VER. 17. *Daughters*: so the false prophets are styled in scorn, (Vat.,) or witches (Rabbins); though it seems rather that there were false prophetesses as well as true ones. C.

VER. 18. *Cushions*, by making people easy in their sins, and promising them impunity, (Ch.) by disguising the truth, or not admonishing people of their danger. Chap. iii. 17.—*Pillows*. Sym. "veils;" (Sept. and Kimchi,) or "nets" designed "to take" the unwary; as *mospēuth* may be properly rendered. Ver. 20, 21; Isa. v. 7. C.—*Souls*. That is, they flattered them with promises of life, peace, and security. Ch. W.

VER. 19. *Violated me*. That is, dishonoured and discredited me. Ch.—Prot. "and will ye pollute?" &c. H.—They employed the name of God to give credit to their lies, for the smallest advantage.—*Souls*, &c. That is, to sentence souls to death, which are not to die: and to promise life to them who are not to live. Ch.—They contradicted Jeremias, who exhorted the people to surrender. C.

22 Because with lies you have made the heart of the just to mourn, whom I have not made sorrowful; and have strengthened the hands of the wicked, that he should not return from his evil way, and live.

23 Therefore, you shall not see vain things, nor divine *divinations* any more, and I will deliver my people out of your hand; and you shall know that I *am* the Lord.

## CHAP. XIV.

*God suffers the wicked to be deceived, in punishment of their wickedness. The evils that shall come upon them for their sins: from which they shall not be delivered by the prayers of Noe, Daniel, and Job. But a remnant shall be preserved.*

**A**ND <sup>a</sup>some of the ancients of Israel came to me, and sat before me.

2 And the word of the Lord came to me, saying:

3 Son of man, these men have placed their uncleanness in their hearts, and have set up before their face the stumbling-block of their iniquity; and shall I answer when they inquire of me?

4 Therefore, speak to them, and say to them: Thus saith the Lord God: *Every* man of the house of Israel, that shall place his uncleanness in his heart, and set up the stumbling-block of his iniquity before his face, and shall come to the prophet, inquiring of me by him. I the Lord will answer him, according to the multitude of his uncleannesses.

5 That the house of Israel may be caught in their own heart, with which they have departed from me through all their idols.

6 Therefore, say to the house of Israel: Thus saith the Lord God: Be converted, and depart from your idols, and turn away your faces from all your abominations.

7 For every man of the house of Israel, and every stranger among the proselytes in Israel, if he separate himself from me, and place his idols in his heart, and set the stumbling-block of his iniquity before his face, and come to the prophet to inquire of me by him: I the Lord will answer him by myself.

8 And I will set my face against that man, and will make him an example, and a proverb, and will cut him off from the midst of my people; and you shall know that I *am* the Lord.

9 <sup>b</sup>And when the prophet shall err, and speak a word, I the Lord have deceived that prophet; and I will stretch forth my hand upon him, and will cut him off from the midst of my people Israel.

10 And they shall bear their iniquity; according to the

<sup>a</sup> A. M. 3411.—<sup>b</sup> *Supra*, xiii. 3.

VER. 22. *Just.* Jeremias, or any other, particularly the more simple, who were easily seduced and filled with apprehensions. You shall therefore die, (ver. 23,) and your imposture shall be made known. C.

CHAP. XIV. VER. 3. *Uncleanness.* That is, their filthy idols, upon which they have set their hearts: and which are a stumbling-block to their souls. Ch.

VER. 4. *According.* Heb. “in (C.) the multitude of his idols.” H.—I will still disclose the truth (Chal.); or a false prophet is here spoken of, whom God will suffer to deceive those who wish to be deluded. He will not have his own prophets to speak an untruth. See 3 Kings xxii. 10.

VER. 7. *By myself*, or on my own account. God does not encourage falsehood. C.

VER. 9. *Err.* He speaks of false prophet, answering out of their own heads, and according to their own corrupt inclinations.—*Deceived*, &c. God Almighty *deceives* false prophets, partly by withdrawing his light from them; and abandoning them to their own corrupt inclinations, which push them on to prophesy such things as are agreeable to those that consult them: and partly by disappointing

iniquity of him that inquireth, so shall the iniquity of the prophet be.

11 That the house of Israel may go no more astray from me, nor be polluted with all their transgressions: but may be my people, and I may be their God, saith the Lord of hosts.

12 And the word of the Lord came to me, saying:

13 Son of man, when a land shall sin against me, so as to transgress grievously, I will stretch forth my hand upon it, <sup>c</sup>and will break the staff of the bread thereof: and I will send famine upon it, and will destroy man and beast out of it.

14 And if these three men, Noe, Daniel, and Job, shall be in it: they shall deliver their own souls by their justice, saith the Lord of hosts.

15 And if I shall bring mischievous beasts also upon the land to waste it; and it be desolate, so that there is none that can pass because of the beasts:

16 If these three men shall be in it, *as I live*, saith the Lord, they shall deliver neither sons nor daughters: but they only shall be delivered, and the land shall be made desolate.

17 Or if I bring the sword upon that land, and say to the sword: Pass through the land: and I destroy man and beast out of it:

18 And these three men be in the midst thereof: *as I live*, saith the Lord God, they shall deliver neither sons nor daughters, but they themselves alone shall be delivered.

19 Or if I also send the pestilence upon that land, and pour out my indignation upon it in blood, to cut off from it man and beast:

20 And Noe, and Daniel, and Job, be in the midst thereof: *as I live*, saith the Lord God, they shall deliver neither son nor daughter: but they shall only deliver their own souls by their justice.

21 For thus saith the Lord: Although I shall send in upon Jerusalem my four grievous judgments, the sword, and the famine, and the mischievous beasts, and the pestilence, to destroy out of it man and beast:

22 Yet there shall be left in it some that shall be saved, who shall bring away their sons and daughters: behold they shall come among you, and you shall see their way, and their doings: and you shall be comforted concerning the evil that I have brought upon Jerusalem, in all things that I have brought upon it.

23 And they shall comfort you, when you shall see their ways, and their doings: and you shall know that I

<sup>c</sup> *Supra*, iv. 16, and v. 16.

them, and causing all things to happen contrary to what they have said. Ch.—God permits the deception, to punish both the impostor and his hearers. W.—Thus was Balaam treated. C. Num. xxii. H.—He could do nothing of himself. S. Jer. 2 Kings xxii. 22. C.

VER. 10. *Be.* They shall be punished alike. C.

VER. 14. *Job.* He and Noe were dead, yet undoubtedly interceded for the people, or their names would not here be mentioned. Jer. xv. 1. W.—When God is resolved to treat all with rigour, he will save only the just. They shall not be able to protect even their children. But Jerusalem shall not experience such severity. Ver. 21. C.—Noe could not avert the deluge, nor Job the death of his children, neither could Daniel rescue his people from captivity. S. Jer.

VER. 22. *Left.* Pastors will always remain to instruct God's children. W.—*Doings.* Their words (C.) and conduct even in captivity, will evince that they have not been punished unjustly. S. Jer.—From them you may judge what sort of men their fathers were; or, as they have been spared for their virtue, you may conclude that the rest would not have perished, if they had been innocent. H.

have not done without cause all that I have done in it, saith the Lord God.

## CHAP. XV.

*As a vine cut down is fit for nothing but the fire: so it shall be with Jerusalem, for her sins.*

**A**ND<sup>a</sup> the word of the Lord came to me, saying: 2 Son of man, what shall be made of the wood of the vine, out of all the trees of the woods that are among the trees of the forests?

3 Shall wood be taken of it, to do any work, or shall a pin be made of it, for any vessel to hang thereon?

4 Behold it is cast into the fire for fuel; the fire hath consumed both ends thereof, and the midst thereof is reduced to ashes: shall it be useful for any work?

5 Even when it was whole it was not fit for work, how much less, when the fire hath devoured, and consumed it, shall any work be made of it?

6 Therefore, thus saith the Lord God: As the vine-tree among the trees of the forests which I have given to the fire to be consumed, so will I deliver up the inhabitants of Jerusalem.

7 And I will set my face against them: they shall go out from fire, and fire shall consume them: and you shall know that I am the Lord, when I shall have set my face against them.

8 And I shall have made their land a wilderness, and desolate, because they have been transgressors, saith the Lord God.

## CHAP. XVI.

*Under the figure of an unfaithful wife, God upbraids Jerusalem with her ingratitude and manifold disloyalties: but promiseth mercy by a new covenant.*

**A**ND<sup>b</sup> the word of the Lord came to me, saying:

2 Son of man, make known to Jerusalem her abominations:

3 And thou shalt say: Thus saith the Lord God to Jerusalem: Thy root, and thy nativity is of the land of Chanaan, thy father was an Amorrhite, and thy mother a Cethite.

4 And when thou wast born, in the day of thy nativity thy navel was not cut, neither wast thou washed with water for thy health, nor salted with salt, nor swaddled with cloths.

<sup>a</sup> A. M. 3411.

CHAP. XV. VER. 2. *Wood.* Small branches or tendrils. The vines of that country were probably small. C.—But the prophet speaks of the small branches, which are fit only for the fire. C.—God's Church is often compared to a vine on account of its fruit, and the branches separated from her resemble the useless cuttings. S. Aug. tr. 81, in John. W.

VER. 4. *Ashes.* It is not even solid enough for fuel. C.—The wicked Jews shall surely suffer. Ver. 6. H.

VER. 7. *From fire.* If they escape one misery they shall fall into another, as the event showed. C.—They shall be thrown back into the fire. M.

CHAP. XVI. VER. 3. *Cethite, or "Hethite."* These two were probably the most abandoned of Chanaan. Daniel (xiii. 56) gives the infamous judges the like appellation; and Isaias (i. 10) calls the Jews princes of Sodom. C.

VER. 4. *Health.* Many plunged the infant in cold water to brace its nerves, (C.) or to wash it. Salt was also used to dry up the humidity and stop the pores, (S. Jer.,) or it was mixed with water to harden the skin. Avicen. Gall. San. i. 7.

VER. 5. *Born,* as it were in Egypt. He represents the Jews as a female from her infancy, till she be advanced in years.

VER. 6. *Thy blood,* unwashed after being born. Ver. 4. C.—The prophet sends this admonition from Chaldea, and shows how God had selected his people from among barbarous nations, and decorated them with many privileges of the law, sacrifices, &c. W.

VER. 7. *Woman's.* Heb. "the ornament of ornaments;" *ādim* instead of

5 No eye had pity on thee to do any of these things for thee, out of compassion to thee: but thou wast cast out upon the face of the earth in the abjection of thy soul, in the day that thou wast born.

6 And passing by thee, I saw that thou wast trodden under foot in thy own blood: and I said to thee when thou wast in thy blood: Live: I have said to thee: Live in thy blood.

7 I caused thee to multiply as the bud of the field: and thou didst increase and grow great, and advancedst, and camest to woman's ornament: thy breasts were fashioned, and thy hair grew: and thou wast naked, and full of confusion.

8 And I passed by thee, and saw thee: and behold thy time was the time of lovers: and I spread my garment over thee, and covered thy ignominy. And I swore to thee, and I entered into a covenant with thee, saith the Lord God: and thou becamest mine.

9 And I washed thee with water, and cleansed away thy blood from thee: and I anointed thee with oil.

10 And I clothed thee with embroidery, and shod thee with violet-coloured shoes: and I girded thee about with fine linen, and clothed thee with fine garments.

11 I decked thee also with ornaments, and put bracelets on thy hands, and a chain about thy neck.

12 And I put a jewel upon thy forehead, and ear-rings in thy ears, and a beautiful crown upon thy head.

13 And thou wast adorned with gold, and silver, and wast clothed with fine linen, and embroidered work, and many colours: thou didst eat fine flour, and honey, and oil, and wast made exceedingly beautiful: and wast advanced to be a queen.

14 And thy renown went forth among the nations for thy beauty: for thou wast perfect through my beauty, which I had put upon thee, saith the Lord God.

15 But trusting in thy beauty, thou playedst the harlot because of thy renown, and thou hast prostituted thyself to every passenger, to be his.

16 And taking of thy garments thou hast made thee high places sewed together on each side: and hast played the harlot upon them, as hath not been done before, nor shall be hereafter.

17 And thou tookest thy beautiful vessels, of my gold,

<sup>b</sup> A. M. 3411.

*ārim* in Sept. "the cities of cities," (C.) or the highest glory, being arrived at that age when decorations are most sought after.

VER. 9. *Oil,* used after bathing, or with perfumes. C.

VER. 10. *Embroidery.* Lit. "various colours." H.—But this is the import. Psal. xliv. 10.—*Violet*, or dark blue, appropriated to princes.—*Linen*, or cotton. Exod. xxv.; Prov. xxxi. 24. C.—*Fine.* Lit. "thin." Heb. *Mossi*, (H.) "silken." Jarchi. Pagn., &c. Silk was used much later at Rome, (C.) and was reprobated as not covering the body sufficiently.

VER. 12. *Forehead.* Lit. "mouth." Heb. "nose." H.—Women wore rings where spectacles are placed, and had others hung at their noses, so as to touch the mouth. People who are not acquainted with this odd custom, which is still prevalent in Africa and Asia, suppose that the ornament hung upon the forehead, as S. Jerom does. See Gen. xxiv. 22. C.

VER. 13. *Linen.* Heb. *mossi*. Ver. 11. H.—Chal. understands these ornaments to pertain to the tabernacle, which was set up in the wilderness.—*Oil*, enjoying a most fertile country, (C.) and the noblest sacrifices. H.—*And wast*, &c. The kingdom had subsisted 1500 years. C.—Sept. omit this, for fear of giving umbrage to the Egyptians, according to S. Jerom, as if they could be ignorant of this circumstance. C.—Grabe supplies, "thou wast directed to the kingdom." H.

VER. 15. *Renown,* or name; thus dishonouring me, thy husband. Isa. iv. 1.

VER. 16. *Places:* pavilions, (A. Lap. 4 Kings xvii. 30. C.) or idols stuffed, (S. Jer. Theod.,) and outwardly adorned. Such might easily be procured or re-

and my silver, which I gave thee, and thou madest thee images of men, and hast committed fornication with them.

18 And thou tookest thy garments of divers colours, and covered them: and settest my oil and my sweet incense before them.

19 And my bread which I gave thee, the fine flour, and oil, and honey, wherewith I fed thee, thou hast set before them for a sweet odour; and it was done, saith the Lord God.

20 And thou hast taken thy sons, and thy daughters, whom thou hast borne to me: and hast sacrificed the same to them to be devoured. Is thy fornication small?

21 Thou hast sacrificed and given my children to them, consecrating them *by fire*.

22 And after all thy abominations, and fornications, thou hast not remembered the days of thy youth, when thou wast naked, and full of confusion, trodden under foot in thy own blood.

23 And it came to pass after all thy wickedness, (woe, woe to thee, saith the Lord God,)

24 That thou didst also build thee a common stew, and madest thee a brothel house in every street.

25 At every head of the way thou hast set up a sign of thy prostitution: and hast made thy beauty to be abominable: and hast prostituted thyself to every one that passed by, and hast multiplied thy fornications.

26 And thou hast committed fornication with the Egyptians thy neighbours, *men* of large bodies, and hast multiplied thy fornications to provoke me.

27 Behold, I will stretch out my hand upon thee, and will take away thy justification: and I will deliver thee up to the will of the daughters of the Philistines that hate thee, that are ashamed of thy wicked way.

28 Thou hast also committed fornication with the Assyrians, because thou wast not yet satisfied: and after thou hadst played the harlot with them, even so thou wast not contented.

29 Thou hast also multiplied thy fornications in the land of Chanaan with the Chaldeans: and neither so wast thou satisfied.

30 Wherein shall I cleanse thy heart, saith the Lord God: seeing thou dost all these the works of a shameless prostitute?

31 Because thou hast built thy brothel house at the head of every way, and thou hast made thy high place in

<sup>a</sup> *Infra*, xxiii. 10.

moved. 1 Kings xix. 13.—*Hereafter*, with impunity. The Jews were guilty of greater ingratitude than other nations.

VER. 17. *My gold*, for the temple, or thy most precious ornaments, which were sacrificed to gratify thy lubricity, (C.) or to form the golden calf, &c. Exod. xxii. H.

VER. 18. *Oil*, or perfume, which no man was allowed to use. Exod. xxx. 9, 38.

VER. 20. *Thy sons*: so he calls them to show his indignation, though he acknowledges them for his, (ver. 21,) to enhance the crime. C.

VER. 25. *Sign*; altars of idols. H.—She makes no secret of her apostacy. The Greeks and Romans marked the houses of prostitutes, that honest men might avoid them. “They deemed the *profession* of such a crime a sufficient punishment to repress impure women.” Tacit. *Annal.*

VER. 26. *Bodies*. Lit. “flesh.” H. Juv. ix. 34. M.

VER. 27. *Justification*; law, &c. Heb. “thy right,” or allowance. Exod. xxi. 10.—*Hate thee*. To be abandoned to the will of a rival, is most dreadful for a woman. The Jews were subjected to the nations which they had despised, as

every street: and wast not as a harlot that by disdain enhanceth her price,

32 But as an adulteress, that bringeth in strangers over her husband.

33 Gifts are given to all harlots: but thou hast given hire to all thy lovers, and thou hast given them gifts to come to thee from every side, to commit fornication with thee.

34 And it hath happened in thee contrary to the custom of women in thy fornications, and after thee there shall be no *such* fornication: for in that thou gavest rewards, and didst not take rewards, the contrary hath been done in thee.

35 Therefore, O harlot, hear the word of the Lord.

36 Thus saith the Lord God: Because thy money hath been poured out, and thy shame discovered through thy fornications with thy lovers, and with the idols of thy abominations by the blood of thy children whom thou gavest them:

37 Behold, I will gather together all thy lovers with whom thou hast taken pleasure, and all whom thou hast loved, with all whom thou hast hated: and I will gather them together against thee on every side, and will discover thy shame in their sight, and they shall see all thy nakedness.

38 \*And I will judge thee as adulteresses, and they that shed blood are judged: and I will give thee blood in fury and jealousy.

39 And I will deliver thee into their hands, and they shall destroy thy brothel house, and throw down thy stews: and they shall strip thee of thy garments, and shall take away the vessels of thy beauty: and leave thee naked, and full of disgrace.

40 And they shall bring upon thee a multitude, and they shall stone thee with stones, and slay thee with their swords.

41 \*And they shall burn thy houses with fire, and shall execute judgments upon thee in the sight of many women: and thou shalt cease from fornication, and shalt give no hire any more.

42 And my indignation shall rest in thee: and my jealousy shall depart from thee, and I will cease and be angry no more.

43 Because thou hast not remembered the days of thy youth, but hast provoked me in all these things: wherefore I also have turned thy ways upon thy head, saith the

<sup>b</sup> 4 Kings xxv. 9.

they are still to Christians. Even other less favoured idolaters were astonished (C.) at their apostacy. H.

VER. 31. *Price*, before she will yield, (H.) or who follow such practices for a livelihood. C.

VER. 34. *Fornication* unpunished, or comparable with thine. Ver. 16. H.

VER. 36. *Money*. Lit. “brass,” (H.) to adorn idols. C.

VER. 37. *Nakedness*. Friends and enemies (H.) saw that idols afforded no protection. Chap. vi. 3; Jer. xiii. 26.

VER. 38. *Judge*; punish thee by stoning to death. Lev. xx. 10. The walls of the Jews were battered to the ground.

VER. 41. *Women*: nations assembled against Jerusalem.

VER. 42. *No more*. I will entirely repudiate thee, so as to observe thy conduct no longer (C.) with the eye of a husband. H.—This is the most terrible effect of God’s *wrath*, (C.) when the sinner is left to himself. Osee iv. 14. S. Jerom.

VER. 43. *Youth*, when thou wast destitute, (ver. 4,) and more grateful for my favours. Jer. ii. 2.—*Head*. I have punished thee, yet not as thy *deeds* require. H.

Lord God, and I have not done according to thy wicked deeds in all thy abominations.

44 Behold, every one that useth a common proverb, shall use this against thee, saying: As the mother was, so also is her daughter.

45 Thou art thy mother's daughter, that cast off her husband, and her children: and thou art the sister of thy sisters, who cast off their husbands, and their children: your mother was a Cethite, and your father an Amorite.

46 And thy elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister that dwelleth at thy right hand is Sodom, and her daughters.

47 But neither hast thou walked in their ways, nor hast thou done a little less than they according to their wickedness: thou hast done almost more wicked things than they in all thy ways.

48 As I live, saith the Lord God, thy sister Sodom herself, and her daughters, have not done as thou hast done, and thy daughters.

49 Behold this was the iniquity of Sodom thy sister, pride, fulness of bread, and abundance, and the idleness of her, and of her daughters: and they did not put forth their hand to the needy, and to the poor.

50 And they were lifted up, and committed abominations before me: and I took them away as thou hast seen.

51 And Samaria committed not half thy sins: but thou hast surpassed them with thy crimes, and hast justified thy sisters by all thy abominations which thou hast done.

52 Therefore do thou also bear thy confusion, thou that hast surpassed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee: therefore be thou also confounded, and bear thy shame, thou that hast justified thy sisters.

53 And I will bring back and restore them by bringing back Sodom with her daughters, and by bringing back Samaria, and her daughters: and I will bring those that return of thee in the midst of them.

54 That thou mayest bear thy shame, and mayest be confounded in all that thou hast done, comforting them.

<sup>a</sup> Gen. xix. 24.

VER. 44. *Daughter.* They too commonly (C.) follow bad parents. Juv. vi. 239, and xiv. 25.—Jerusalem is more wicked than the Cethite, (H.) her mother. Ver. 3. C.

VER. 46. *Right; southward.—Sodom.* The city was more ancient than Jerusalem. Hence it here designates Ruben, (H.) and the Jews east of the Jordan (Prado); or rather Moab and Ammon, (ver. 55. C.) and the rest of the Gentiles. H.

VER. 47. *Ways, but hast done even worse.—Almost.* He seems to diminish their crimes, (C.) as if it could hardly be believed that Jerusalem should be more abandoned. Heb. and Sept. “that would be but little: yea, thou hast done more,” &c. H.

VER. 49. *Sodom, &c.* That is, these were the steps by which the Sodomites came to fall into those abominations for which they were destroyed. For pride, gluttony, and idleness, are the high roads to all kinds of lust; especially when they are accompanied with a neglect of the works of mercy. Ch.

VER. 50. *Seen.* This would seem to allude to the Israelites beyond the Jordan, who had been led away into Assyria. The Moabites, &c. beheld the downfall of Jerusalem, (H.) and were treated in like manner, only five years later. Jos. Jer. xlvi. &c.

VER. 51. *Justified, as they are comparatively innocent.* S. Aug. c. Faust. xxii. 51.—They had not the like advantages, (Matt. xi. 23,) nor the example of others' punishment to open their eyes. Thou hast pleaded for or with them, and hast lost thy cause. C.

VER. 53. *Back, &c.* This relates to the conversion of the Gentiles out of all nations, and many of the Jews, to the Church of Christ. Ch. C.—*And restore.*

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55 And thy sister Sodom and her daughters shall return to their ancient state: and Samaria and her daughters shall return to their ancient state: and thou and thy daughters shall return to your ancient state.

56 And Sodom, thy sister, was not heard of in thy mouth, in the day of thy pride,

57 Before thy malice was laid open: as it is at this time, making thee a reproach of the daughters of Syria, and of all the daughters of Palestine round about thee, that encompass thee on all sides.

58 Thou hast borne thy wickedness, and thy disgrace, saith the Lord God.

59 For thus saith the Lord God: I will deal with thee, as thou hast despised the oath, in breaking the covenant:

60 And I will remember my covenant with thee in the days of thy youth: and I will establish with thee an everlasting covenant.

61 And thou shalt remember thy ways, and be ashamed: when thou shalt receive thy sisters, thy elder and thy younger: and I will give them to thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee: and thou shalt know that I am the Lord,

63 That thou mayest remember, and be confounded, and mayest no more open thy mouth because of thy confusion, when I shall be pacified towards thee for all that thou hast done, saith the Lord God.

## CHAP. XVII.

*The parable of the two eagles and the vine. A promise of the cedar of Christ and his Church.*

A ND <sup>b</sup>the word of the Lord came to me, saying: 2 Son of man, put forth a riddle, and speak a parable to the house of Israel,

3 And say: Thus saith the Lord God: A large eagle with great wings, long-limbed, full of feathers, and of variety, came to Libanus, and took away the marrow of the cedar.

4 He cropped off the top of the twigs thereof: and carried it away into the land of Chanaan, and he set it in a city of merchants.

5 And he took of the seed of the land, and put it in

<sup>b</sup> A. M. 3411.

Heb. “the captivity, even the captivity of Sodom.” Sept. “I will turn away their aversions, the,” &c. I will give them a more docile spirit. H.

VER. 55. *Ancient state.* That is, to their former state of liberty, and their ancient possessions. In the spiritual sense, to the true liberty and the happy inheritance of the children of God, through faith in Christ. Ch.—All will be treated alike, whether Jew or Gentile. H.—When Sodom or the Gentiles shall have embraced the gospel, then also will the Jews. Rom. x. W.

VER. 59. *Covenant at Sinai, or under Josue, viii. ; Exod. xix. 7.*

VER. 60. *Covenant.* After punishing thee I will fulfil my promises, as we see was done (C.) after the captivity, and (H.) in the Christian Church. C.

VER. 61. *Daughters.* The countries were conquered by the Machabees. All nations embrace the gospel.—*Covenant.* It is broken. I will, out of pity, re-establish it, or a better, to last for ever under Christ, free from the servitude and fear of the old law. C.

CHAP. XVII. VER. 2. *Riddle.* Thus the prophets and Christ often delivered their doctrine. C.

VER. 3. *A large eagle.* Nabuchodonosor, king of Babylon. Ch.—The multitude of his subjects, and his rapid and cruel conquests, are designated. C.—He spoils the vineyard of Jerusalem, notwithstanding the Jews had applied to another eagle, the king of Egypt. Ver. 12. W.—*Libanus.* That is, Jerusalem (Ch.); or invaded the country, (C.) entering by Libanus. H.—*Cedar.* King Jeconias, (Ch.) and his nobles, (4 Kings xxiv. 11,) with the most precious effects.

VER. 4. *Twigs.* The young king and his officers, who had scarcely got established. C.—*Chanaan.* This name, which signifies traffic, is not taken here for Palestine, but for Chaldea: and the city of merchants here mentioned is Babylon. Ch.

the ground for seed, that it might take a firm root over many waters: he planted it on the surface of the earth.

6 And it sprung up and grew into a spreading vine of low stature, and the branches thereof looked towards him: and the roots thereof were under him. So it became a vine, and grew into branches, and shot forth sprigs.

7 And there was another large eagle, with great wings, and many feathers: and behold this vine, bending as it were her roots towards him, stretched forth her branches to him, that he might water it by the furrows of her plantation.

8 It was planted in a good ground upon many waters, that it might bring forth branches, and bear fruit, that it might become a large vine.

9 Say thou: Thus saith the Lord God: Shall it prosper then? shall he not pull up the roots thereof, and strip off its fruit, and dry up all the branches it hath shot forth, and make it wither: and this without a strong arm, or many people, to pluck it up by the root?

10 Behold, it is planted: shall it prosper then? shall it not be dried up when the burning wind shall touch it, and shall it not wither in the furrows where it grew?

11 And the word of the Lord came to me, saying:

12 Say to the provoking house: Know you not what these things mean? Tell them: Behold, the king of Babylon cometh to Jerusalem: and he shall take away the king and the princes thereof, and carry them with him to Babylon.

13 And he shall take one of the king's seed, and make a covenant with him, and take an oath of him. Yea, and he shall take away the mighty men of the land.

14 That it may be a low kingdom, and not lift itself up, but keep his covenant and observe it.

15 But he hath revolted from him and sent ambassadors to Egypt, that it might give him horses and much people. And shall he that hath done thus prosper, or be saved? and shall he escape that hath broken the covenant?

16 As I live, saith the Lord God: In the place where the king dwelleth that made him king, whose oath he hath made void, and whose covenant he broke, even in the midst of Babylon shall he die.

17 And not with a great army, nor with much people shall Pharaoh fight against him: when he shall cast up mounts, and build forts, to cut off many souls.

18 For he hath despised the oath, breaking his cove-

\* Supra, xii. 15; Infra, xxxii. 3.

VER. 5. *Land.* Sedecias, whom he made king. Ch.—He was brother of the de-throned king, and had every prospect of reigning long, if he had proved faithful. C.

VER. 6. *Towards him.* Nabuchodonosor, to whom Sedecias swore allegiance. Ch.

VER. 7. *Eagle.* The king of Egypt, (Ch.) Vaphres, who came at the request of Sedecias to oppose the Chaldeans, but was routed; and they returned to the siege of Jerusalem. Jer. xxxvii. 4.

VER. 12. *Shall,* or “hath taken,” &c., (Ch.) as also (ver. 13) Sedecias was seized five years after. Chap. viii. 1.

VER. 20. *Net.* Chap. xii. 13. C.—*Judge,* punish. H.—His sentence was pronounced at Reblatha. 4 Kings xxv. 7. C.

VER. 22. *Cedar.* Of the royal stock of David.—*Twig.* Jesus Christ, whom God hath planted in Mount Sion, that is, the high mountain of his Church, to which all nations flow. Ch.—The Jews in vain apply this to Zorobabel or to the Machabees. Their power was never great enough to verify these expressions. C.—But Christ has united in his Church all the *birds*, or those who have strength enough to raise themselves above earthly things. S. Jer. Theod. &c.

nant, and behold he hath given his hand: and having done all these things, he shall not escape.

19 Therefore thus saith the Lord God: As I live, I will lay upon his head the oath he hath despised, and the covenant he hath broken.

20 \*And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, and will judge him there for the transgression by which he hath despised me.

21 And all his fugitives with all his bands shall fall by the sword: and the residue shall be scattered into every wind: and you shall know that I the Lord have spoken.

22 Thus saith the Lord God: I myself will take of the marrow of the high cedar, and will set it: I will crop off a tender twig from the top of the branches thereof, and I will plant it on a mountain high and eminent.

23 On the high mountains of Israel will I plant it, and it shall shoot forth into branches, and shall bear fruit, and it shall become a great cedar: and all birds shall dwell under it, and every fowl shall make its nest under the shadow of the branches thereof.

24 And all the trees of the country shall know that I the Lord have brought down the high tree, and exalted the low tree: and have dried up the green tree, and have caused the dry tree to flourish. I the Lord have spoken, and have done it.

### CHAP. XVIII.

*One man shall not bear the sins of another, but every one his own: if a wicked man truly repent, he shall be saved: and if a just man leave his justice, he shall perish.*

AND<sup>b</sup> the word of the Lord came to me, saying: A What is the meaning

2 That you use among you this proverb as a proverb in the land of Israel, saying: The fathers have eaten sour grapes, and the teeth of the children are set on edge?

3 As I live, saith the Lord God, this proverb shall be no more to you a proverb in Israel.

4 Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die.

5 And if a man be just, and do judgment and justice,

6 And hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel: and hath not defiled his neighbour's wife, nor come near to a menstrual woman:

7 And hath not wronged any man: but hath restored

\* A. M. 3411.—<sup>c</sup> Jer. xxxi. 29.

VER. 24. *High* and *green* denote Sedecias; *low* and *dry*, Jechonias, who was exalted at Babylon, while his rival was hurled down from his present high estate. The prophets speak of that as past, which God has decreed. See Jer. xxii. 30. C.

CHAP. XVIII. VER. 2. *Edge.* They knew that he often visited the sins of the fathers upon the children, (Exod. xx. 5, and xxiv. 5. C.) when they also hated him, (H.) and that many had suffered for their parents' faults, like those of Saul, David, &c. C.—God seems to allow that the complaints had hitherto had some grounds, (Jer. xxxi.,) but that they should be removed after the captivity, and still more effectually by the death of Christ, who came to redeem sinners, and rejected none. By baptism he cancels original sin, the *sour grape*, and those who cannot receive it are not innocent. C.

VER. 6. *Mountains:* of the sacrifices there offered to idols (Ch.); or partaken in their usual feasts. Some irregularly worshipped God in these high places, under many pious kings; and were tolerated, (C.) though condemned for ~~so~~ doing. H.

VER. 7. *Wronged.* Lit. “contristated.” H.—Heb. “oppressed,” maliciously

the pledge to the debtor, hath taken nothing away by violence: <sup>a</sup> hath given his bread to the hungry, and hath covered the naked with a garment:

8 Hath not lent upon usury, nor taken any increase: hath withdrawn his hand from iniquity, and hath executed true judgment between man and man:

9 Hath walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord God.

10 And if he beget a son that is a robber, a shedder of blood, and that hath done some one of these things:

11 Though he doth not all these things, but that eateth upon the mountains, and that defileth his neighbour's wife:

12 That grieveth the needy and the poor, that taketh away by violence, that restoreth not the pledge, and that lifteth up his eyes to idols, that committeth abomination:

13 That giveth upon usury, and that taketh an increase: shall such a one live? he shall not live. Seeing he hath done all these detestable things, he shall surely die, his blood shall be upon him.

14 But if he beget a son, who seeing all his father's sins, which he hath done, is afraid, and shall not do the like to them:

15 That hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, and hath not defiled his neighbour's wife:

16 And hath not grieved any man, nor withholden the pledge, nor taken away with violence, *but* hath given his bread to the hungry, and covered the naked with a garment:

17 That hath turned away his hand from injuring the poor, hath not taken usury and increase, *but* hath executed my judgments, *and* hath walked in my commandments: this man shall not die for the iniquity of his father, but living he shall live.

18 As for his father: because he oppressed, and offered violence to his brother, and wrought evil in the midst of his people, behold he is dead in his own iniquity.

19 And you say: Why hath not the son borne the iniquity of his father? Verily, because the son hath wrought judgment and justice, hath kept all my commandments, and done them, living he shall live.

20 *The* soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and

<sup>a</sup> Isa. lviii. 7; Matt. xxv. 35.—<sup>b</sup> Deut. xxiv. 16; 4 Kings xiv. 6; 2 Par. xxv. 4.—<sup>c</sup> Infra, xxi. 23, and xxxiii. 11; 2 Pet. iii. 9.

VER. 8. *Increase* more than what he lent, on any pretext. S. Jer. C.

VER. 10. *Robber.* Heb. “breaker;” rude and lawless. Sept. “pestilent.”

VER. 12. *Abomination.* This refers to the *woman*, (ver. 6,) or to idolatry.

VER. 13. *Him.* He alone is answerable, and shall suffer.

VER. 20. *Sinneth.* God never acted otherwise, though the Jews seem to have thought so. Temporal afflictions are the source of merit, and generally fall to the share of the saints, particularly under the new law.

VER. 23. *Will.* God sincerely wishes that the sinner should be converted. If he refuse grace, it is only in punishment of former transgressions. S. Aug. Ep. 217.

—He wills antecedently their salvation, (1 Tim. ii. 4,) though he has a consequent will to punish them, as they speak in the schools, because they themselves will not be saved. Sanct. C.—God's absolute will is always fulfilled, not that which is con-

do judgment, and justice, living he shall live, and shall not die.

22 I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live.

23 *Is it my will that a sinner should die,* saith the Lord God, and not that he should be converted from his ways, and live?

24 But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? all his justices which he had done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die.

25 And you have said: *“The way of the Lord is not right.* Hear ye, therefore, O house of Israel: Is it my way that is not right, and are not rather your ways perverse?

26 For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die.

27 And when the wicked turneth himself away from his wickedness, which he hath wrought, and doth judgment, and justice: he shall save his soul alive.

28 Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die.

29 And the children of Israel say: The way of the Lord is not right. Are not my ways right, O house of Israel, and are not rather your ways perverse?

30 Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. *“Be converted, and do penance for all your iniquities: and iniquity shall not be your ruin.*

31 Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart, and a new spirit: and why will you die, O house of Israel?

32 *For I desire not the death of him that dieth,* saith the Lord God, return ye, and live.

#### CHAP. XIX.

*The parable of the young lions: and of the vine that is wasted.*

**M**OREOVER *take thou up a lamentation for the* **princes of Israel,**

2 And say: Why did thy mother, the lioness, lie down among the lions, *and bring up her whelps in the midst of young lions?*

3 And she brought out one of her whelps, and he became a lion: and he learned to catch the prey, and to devour men.

<sup>d</sup> Infra, xxxiii. 20.—<sup>e</sup> Matt. iii. 2; Luke iii. 3.—<sup>f</sup> Supra, xviii. 23; Infra, xxxiii. 11, 2 Pet. iii. 9.—<sup>g</sup> A. M. 3411.

ditional. S. Jo. Dam. (Fide ii. 29,) S. Tho. p. 1. q. 19. a. 6.—He does enough by offering his graces and the death of Christ, to show that his will is sincere; though by a consequent will his justice punishes the impenitent. W.

VER. 27. *Alive.* Mortal sin destroys that life of grace. C.

VER. 31. *New.* We can do no good of ourselves: but we are admonished of our free-will, that we may do what we can, and ask for grace. Trid. Ses. vi. 5, 11; James i. 5, and 2 Cor. iii. 5. S. Aug., &c. C.

CHAP. XIX. VER. 2. *Lioness;* Jerusalem, (Ch.) which made alliances with the *lions*, or nations. C.

VER. 3. *Whelps;* Joachaz, or Sellum, (Ch.) who reigned only three months, like his brother Jechonias. H.

VER. 4. *But.* Heb. “he was taken in their pit,” (Prot. H.) as also ver. 6.

4 And the nations heard of him, and took him, but not without receiving wounds: and they brought him in chains into the land of Egypt.

5 But she seeing herself weakened, and that her hope was lost, took one of her young lions, *and* set him up for a lion.

6 And he went up and down among the lions, and became a lion: and he learned to catch the prey, and to devour men.

7 He learned to make widows, and to lay waste their cities: and the land became desolate, and the fulness thereof, by the noise of his roaring.

8 And the nations came together against him on every side out of the provinces, and they spread their net over him, in their wounds he was taken.

9 And they put him into a cage, they brought him in chains to the king of Babylon: and they cast him into prison, that his voice should no more be heard upon the mountains of Israel.

10 Thy mother *is* like a vine in thy blood, planted by the water: her fruit and her branches have grown out of many waters.

11 And she had strong rods, to make sceptres for them that bear rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches.

12 But she was plucked up in wrath, and cast on the ground: *and* the burning wind dried up her fruit: her strong rods are withered and dried up: the fire hath devoured her.

13 And now she is transplanted into the desert, in a land not passable, and dry.

14 And a fire is gone out from a rod of her branches, which hath devoured her fruit: so that she now hath no strong rod, to be a sceptre of rulers. This is a lamentation, and it shall be for a lamentation.

## CHAP. XX.

*God refuses to answer the ancients of Israel, inquiring by the prophet: but by him setteth his benefits before their eyes, and their heinous sins: threatening yet greater punishments, but still mixt with mercy.*

**A**ND <sup>b</sup>it came to pass in the seventh year, in the fifth month, the tenth day of the month, there came men of the ancients of Israel to inquire of the Lord; and they sat before me.

2 And the word of the Lord came to me, saying:

<sup>a</sup> Osee xiii. 15.—<sup>b</sup> A. M. 3411.—<sup>c</sup> Lev. xviii. 5; Rom. x. 5.

Sept. “in his or their corruption.” We do not read that Joachaz fought, (C.) though this passage insinuates as much. Sanct. 4 Kings xxiii. 30, &c.

VER. 5. *Lions*: Joakim. Ch.

VER. 8. *Nations*: rovers of Chaldea, Syria, &c. 4 Kings xxiv. 2. W.—*Wounds*. Heb. “pit.” He was besieged, (4 Kings xxiv. 11. C.) and gave himself up. H.

VER. 10. *Blood*. She has given birth to many kings. M.—The original may be inaccurate, and perhaps should be “a vine-tree or branch” (C.): *cormoc* instead of *bodmoc*. Sept. read *crimun*, “like a rose-flower,” planted, &c. H.—He speaks of Sedecias more obscurely. C.

VER. 11. *Rods*. The king had many children, and confided in them, but they were slain.

VER. 13. *Dry*; unfit for vine-trees. He speaks of the prison of Babylon. C.

VER. 14. *Fire*. Ismahel, who slew Godolias, was of the royal family. Jer. xli., &c. C.

CHAP. XX. VER. 1. *Month*: A. 3411, Aug. 27. Usher.—Ezechiel had prophesied in the fourth year; then was silent a year and two months, or 480 days. He opened his mouth again in the sixth year, (chap. viii. 1,) and now in the seventh year he is ordered not to answer. W

3 Son of man, speak to the ancients of Israel, and say to them: Thus saith the Lord God: Are you come to inquire of me? *As I live*, I will not answer you, saith the Lord God.

4 If thou judgest them, if thou judgest, O son of man, declare to them the abominations of their fathers.

5 And say to them: Thus saith the Lord God: In the day when I chose Israel, and lifted up my hand for the race of the house of Jacob: and appeared to them in the land of Egypt, and lifted up my hand for them, saying: *I am the Lord your God*:

6 In that day I lifted up my hand for them, to bring them out of the land of Egypt, into a land which I had provided for them, flowing with milk and honey, which excelleth amongst all lands.

7 And I said to them: Let every man cast away the scandals of his eyes, and defile not yourselves with the idols of Egypt: *I am the Lord your God*.

8 But they provoked me, and would not hearken to me: they did not every man cast away the abominations of his eyes, neither did they forsake the idols of Egypt: and I said I would pour out my indignation upon them, and accomplish my wrath against them, in the midst of the land of Egypt.

9 But I did *otherwise* for my name’s sake, that it might not be violated before the nations, in the midst of whom they were, and among whom I made myself known to them, to bring them out of the land of Egypt.

10 Therefore I brought them out from the land of Egypt, and brought them into the desert.

11 <sup>c</sup>And I gave them my statutes, and I showed them my judgments, which if a man do, he shall live in them.

12 <sup>d</sup>Moreover, I gave them also my sabbaths, to be a sign between me and them: and that they might know that I am the Lord that sanctify them.

13 But the house of Israel provoked me in the desert: they walked not in my statutes, and they cast away my judgments, which if a man do he shall live in them: and they grievously violated my sabbaths. I said, therefore, that I would pour out my indignation upon them in the desert, and would consume them.

14 But I spared them for the sake of my name, lest it should be profaned before the nations, from which I brought them out, in their sight.

15 So I lifted up my hand over them in the desert, not

<sup>c</sup> Exod. xx. 8, and xxxi. 13; Deut. v. 12.

VER. 4. *Judge them*; or, if thou wilt enter into the cause and plead against them. Ch.—Lay before them the iniquities of their fathers, and their own, which bring on the reprobation of the greatest part.

VER. 7. *Scandals, &c.*, (*offensiones*,) that is, the abominations or idols, to the worship of which they were allured by their eyes. Ch.

VER. 8. *Egypt*. Their disorders called for such severity. But God was restrained by the dangers (C.) of blasphemy, &c., to which the faithful and idolaters would thus have been exposed. H.

VER. 11. *Live*, and enjoy temporal felicity, which was chiefly promised, though the faithful observers of the law would obtain an eternal reward.

VER. 12. *Sign*, as also to promote piety and instruction.

VER. 13. *Sabbaths*. We only read of one man gathering sticks, and the people manna once on those days. Exod. xv. and xvi. But Moses does not mention all. C.—Sabbath often denotes the whole law, which they transgressed; and as long as they retained an affection for idols, they could not observe the sabbaths so as to please God.

VER. 14. *But*. Lit. “And I did for,” &c. This motive caused me to spare them. H.—I punished only the most guilty adorers of the calf, and murmurers, &c. Num. xiv. 28. C.

to bring them into the land which I had given them, flowing with milk and honey, the best of all lands.

16 Because they cast off my judgments, and walked not in my statutes, and violated my sabbaths: for their heart went after idols.

17 Yet my eye spared them, so that I destroyed them not: neither did I consume them in the desert.

18 And I said to their children in the wilderness: Walk not in the statutes of your fathers, and observe not their judgments, nor be ye defiled with their idols:

19 I am the Lord your God: walk ye in my statutes, and observe my judgments, and do them.

20 And sanctify my sabbaths, that they may be a sign between me and you: and that you may know that I am the Lord your God.

21 But their children provoked me, they walked not in my commandments, nor observed my judgments, to do them: w<sup>l</sup>ich if a man do, he shall live in them: and they violated my sabbaths: and I threatened to pour out my indignation upon them, and to accomplish my wrath in them in the desert.

22 But I turned away my hand, and wrought for my name's sake, that it might not be violated before the nations, out of which I brought them forth in their sight.

23 Again I lifted up my hand upon them in the wilderness, to disperse them among the nations, and scatter them through the countries:

24 Because they had not done my judgments, and had cast off my statutes, and had violated my sabbaths, and their eyes had been after the idols of their fathers.

25 Therefore I also gave them statutes that were not good, and judgments, in which they shall not live.

26 And I polluted them in their own gifts, when they offered all that opened the womb, for their offences: and they shall know that I am the Lord.

27 Wherefore speak to the house of Israel, O son of man, and say to them: Thus saith the Lord God: Moreover, in this also your fathers blasphemed me, when they had despised and contemned me:

28 And I had brought them into the land, for which I lifted up my hand to give it them: they saw every high hill, and every shady tree, and there they sacrificed their victims, and there they presented the provocation of their offerings, and there they set their sweet odours, and poured forth their libations.

29 And I said to them: What meaneth the high place to which you go? and the name thereof was called high-place even to this day.

VER. 23. *Again, or also.* H.—Four times are specified, ver. 13, 15, 21, which may allude to the adoration of the calf, the graves of concupiscence, the murmuring, and commerce with the women and idols of Moab. Exod. xxiii.; Num. x., and xiv., and xxv. C.

VER. 25. *Not good.* The laws and ordinances of their enemies: or those imposed upon them by that cruel tyrant the devil, to whose power they were delivered up for their sins (Ch.); which may be styled *the statutes of your fathers, &c.* Ver. 18. H.—God is often said to do what he only permits. C.—He abandoned them to their own perversity. S. Jer. Deut. xxxii. 21, 37.—If God had spoken of the Decalogue, &c., would he say such laws were *not good*, after he had testified that the observers *shall live in them?* Ver. 11. He established the ceremonial law at the same time. See Kimchi, M., &c. Chal. “I have given them up to their foolish desires. They have established bad statutes and laws, which will not give them life.” This seems the best explanation. C.

VER. 26. *I polluted them, &c.* That is, I gave them up to such blindness, in punishment of their offences, as to pollute themselves with the blood of all their

30 Wherefore say to the house of Israel: Thus saith the Lord God: Verily, you are defiled in the way of your fathers, and you commit fornication with their abominations.

31 And you defile yourselves with all your ~~works~~ unto this day, in the offering of your gifts, when you make your children pass through the fire: and shall I answer you, O house of Israel? *As I live, saith the Lord God, I will not answer you.*

32 Neither shall the thought of your mind come to pass, by which you say: We will be as the Gentiles, and as the families of the earth, to worship stocks and stones.

33 *As I live, saith the Lord God, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.*

34 And I will bring you out from the people, and I will gather you out of the countries, in which you are scattered, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of people, and there will I plead with you face to face.

36 As I pleaded against your fathers in the desert of the land of Egypt: even so will I judge you, saith the Lord God.

37 And I will make you subject to my sceptre, and will bring you into the bands of the covenant.

38 And I will pick out from among you the transgressors, and the wicked, and will bring them out of the land where they sojourn, and they shall not enter into the land of Israel; and you shall know that I am the Lord.

39 And as for you, O house of Israel: thus saith the Lord God: Walk ye every one after your idols, and serve them. But if in this also you hear me not, but defile my holy name any more with your gifts, and with your idols.

40 In my holy mountain, in the high mountain of Israel, saith the Lord God, there shall all the house of Israel serve me: all of them, I say, in the land in which they shall please me, and there will I require your first-fruits, and the chief of your tithes, with all your sanctifications.

41 I will accept of you for an odour of sweetness, when I shall have brought you out from the people, and shall have gathered you out of the lands in which you are scattered, and I will be sanctified in you in the sight of the nations.

42 And you shall know that I am the Lord, when I shall have brought you into the land of Israel, into the

first-born, whom they offered up to their idols in compliance with their wicked devices. Ch.

VER. 29. *Called high.* Heb. “Bamah,” (H.) out of contempt. C.

VER. 35. *Of people.* That is, a desert, in which there are no people (Ch.) meaning Judea, to which they should return.

VER. 37. *Covenant of the gospel,* by the powerful attractions of grace. Luke xiv. 24; John vi. 69, and vii. 46, and 2 Cor. x. 4.

VER. 39. *Walk, &c.* It is not an allowance, much less a commandment, to serve idols; but a figure of speech, by which God would have them to understand, that if they would walk after their idols, they must not pretend to serve him at the same time: for that he would by no means suffer such a mixture of worship. Ch. S. Jer.

VER. 40. *Mountain.* The foregoing verse, to make the sense complete, must be understood so as to condemn and reject that mixture of worship which the Jews then followed. In this verse God promises to the true Israelites, especially to those of the Christian Church, that they shall serve him in another manner in his holy mountain, the spiritual Sion, and shall be accepted of by him. Ch.

land for which I lifted up my hand to give it to your fathers.

43 And there you shall remember your ways, and all your wicked doings with which you have been defiled: and you shall be displeased with yourselves in your own sight, for all your wicked deeds which you committed.

44 And you shall know that I am the Lord, when I shall have done well by you for my own name's sake, and not according to your evil ways, nor according to your wicked deeds, O house of Israel, saith the Lord God.

45 And the word of the Lord came to me, saying:

46 Son of man, set thy face against the way of the south, and drop towards the south, and prophesy against the forest of the south field.

47 And say to the south forest: Hear the word of the Lord: Thus saith the Lord God: Behold I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the flame of the fire shall not be quenched: and every face shall be burned in it, from the south even to the north.

48 And all flesh shall see, that I the Lord have kindled it, and it shall not be quenched.

49 And I said: Ah, ah, ah, O Lord God: they say of me: Doth not this man speak by parables?

### CHAP. XXI.

*The destruction of Jerusalem by the sword is further described. The ruin also of the Ammonites is foreshown. And finally Babylon the destroyer of others, shall be destroyed.*

**A**ND <sup>a</sup>the word of the Lord came to me, saying: 2 Son of man, set thy face toward Jerusalem, and let thy speech flow towards the holy places, and prophesy against the land of Israel:

3 And say to the land of Israel: Thus saith the Lord God: Behold I come against thee, and I will draw forth my sword out of its sheath, and will cut off in thee the just, and the wicked.

4 And forasmuch as I have cut off in thee the just, and the wicked, therefore shall my sword go forth out of its sheath against all flesh, from the south even to the north.

5 That all flesh may know that I the Lord have drawn my sword out of its sheath, not to be turned back.

6 And thou, son of man, mourn with the breaking of thy loins, and with bitterness sigh before them.

7 And when they shall say to thee: Why mournest thou? thou shalt say: For that which I hear: because it cometh, and every heart shall melt, and all hands shall be

<sup>a</sup> A. M. 3411.

made feeble, and every spirit shall faint, and water shall run down every knee: behold it cometh, and it shall be done, saith the Lord God.

8 And the word of the Lord came to me, saying:

9 Son of man, prophesy, and say: Thus saith the Lord God: Say: The sword, the sword is sharpened, and furbished.

10 It is sharpened to kill victims: it is furbished that it may glitter: thou removest the sceptre of my son, thou hast cut down every tree.

11 And I have given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, that it may be in the hand of the slayer.

12 Cry, and howl, O son of man, for this *sword* is upon my people, it is upon all the princes of Israel, that are fled: they are delivered up to the sword with my people; strike, therefore, upon thy thigh,

13 Because it is tried: and that, when it shall overthrow the sceptre, and it shall not be, saith the Lord God:

14 Thou, therefore, O son of man, prophesy, and strike thy hands together, and let the sword be doubled, and let the sword of the slain be tripled: this is the sword of a great slaughter, that maketh them stand amazed,

15 And languish in heart, and that multiplieth ruins. In all their gates I have set the dread of the sharp sword, the sword that is furbished to glitter, that is made ready for slaughter.

16 Be thou sharpened, go to the right hand, or to the left, which way soever thou hast a mind to set thy face.

17 And I will clap my hands together, and will satisfy my inclination: I the Lord have spoken.

18 And the word of the Lord came to me, saying:

19 And thou, son of man, set thee two ways, for the sword of the king of Babylon to come: both shall come forth out of one land: and with his hand he shall draw lots, he shall consult at the head of the way of the city.

20 Thou shalt make a way, that the sword may come to Rabbath of the children of Ammon, and to Juda, unto Jerusalem, the strong city.

21 For the king of Babylon stood in the highway, at the head of two ways, seeking divination, shuffling arrows: he inquired of the idols, and consulted entrails.

22 On his right hand was the divination for Jerusalem, to set battering-rams, to open the mouth in slaughter, to lift up the voice in howling, to set engines against the gates, to cast up a mount, to build forts.

scatter the race of my son," &c. Heb. "Where shall we rejoice, sceptre of my son, thou *sword* which despisest every tree?" C.

VER. 12. *Fled*, with Sedecias, by night.—*Thigh*, in surprise and grief. Ver. 17.

VER. 13. *God*. Perhaps you will say it is only a trial: but what will be your sentiments, when you behold the king and his people led away? C.—Prot. "Because it is a trial; and what if the *sword* contemn even the rod? it shall be no more," saith. H.

VER. 14. *Triple*. Let the war be very bloody. Nabuchodonosor often invaded Judea. C.—He raised the siege, but returned. Vat.

VER. 20. *Rabbath*. They had formed a league with Sedecias, and Nabuchodonosor thought of punishing them first. H.—But they joined his forces. Jer. xii. 6, and xxvii. 3.

VER. 21. *Shuffling*. Heb. "polishing." Syr., &c., "shooting an arrow upwards." He was undetermined which to attack first, and perhaps wrote Jerusalem on one and Rabbath on another arrow (S. Jer., &c. C.); or which way the arrow fell the army followed. H.

VER. 22. *Right* of one going by Thapsacus and Damascus, and not through

VER. 43. *Committed*. This is a picture of the converts to Christianity. C.

VER. 46. *Of the south*. Jerusalem lay towards the south of Babylon, where the prophet then was, and is here called *the forest of the south field*, and is threatened with utter desolation. Ch. See chap. xxi. C.

VER. 47. *Burned*, with war and famine. Jer. xxi. 14. C.—*North*, from Egypt to Mesopotamia. Theod.—Nabuchodonosor invaded those parts. H.

CHAP. XXI. VER. 3. *Just*. But had not God declared the contrary, chap. xviii.? The time was not yet arrived; or, he rescued the just from death, though he permitted them to experience the other common miseries. C.—He preserved them from eternal death. E.—The *just* often means those who are so only in appearance. Chap. xvi. 51. C.

VER. 10. *My son*. He speaks, according to S. Jerom, to the *sword* of Nabuchodonosor; which was about to remove the sceptre of Israel, whom God here calls his *son*. Ch.—This title belonged to all Israel. Exod. iv. 22. W.—The Heb. seems to be corrupt, and we may stick to the Vulg., or to the Sept., (C.) which has, (9) "Sword be sharp, and raging to slay victims; be sharp to shine, ready to destruction; cut, reduce to nothing, remove all wood." H.—Syr. "be ready to

23 And he shall be in their eyes as one consulting the oracle in vain, and imitating the leisure of sabbaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord God: Because you have remembered your iniquity, and have discovered your prevarications, and your sins have appeared in all your devices: because, I say, you have remembered, you shall be taken with the hand.

25 But thou profane wicked prince of Israel, whose day is come that hath been appointed in the time of iniquity:

26 Thus saith the Lord God: Remove the diadem, take off the crown: is it not this that hath exalted the low one, and brought down him that was high?

27 I will show it to be iniquity, iniquity, iniquity: but this was not done, till he came to whom judgment belongeth, and I will give it him.

28 <sup>a</sup> And thou, son of man, prophesy, and say: Thus saith the Lord God concerning the children of Ammon, and concerning their reproach, and thou shalt say: O sword, O sword, come out of the scabbard to kill, be furbished to destroy, and to glitter.

29 Whilst they see vain things in thy regard, and they divine lies; to bring thee upon the necks of the wicked that are wounded, whose appointed day is come in the time of iniquity.

30 Return into thy sheath. I will judge thee in the place wherein thou wast created, in the land of thy nativity.

31 And I will pour out upon thee my indignation: in the fire of my rage will I blow upon thee, and will give thee into the hands of men that are brutish and contrive thy destruction.

32 Thou shalt be fuel for the fire, thy blood shall be in the midst of the land, thou shalt be forgotten; for I, the Lord, have spoken it.

## CHAP. XXII.

*The general corruption of the inhabitants of Jerusalem: for which God will consume them as dross in his furnace.*

**A**ND the word of the Lord came to me, <sup>b</sup> saying:

2 And thou, son of man, dost thou not judge, dost thou not judge the city of blood?

3 And thou shalt show her all her abominations, and shalt say: Thus saith the Lord God: *This is the city that sheddeth blood in the midst of her, that her time may*

<sup>a</sup> Gen. xlix. 10.—<sup>b</sup> A. M. 3411.

the Desert Arabia, for thus Rabbath would have been to the right. God permitted this divination to succeed in his wrath. The devil pushed the Chaldeans forward, lest the Jews might be converted. C.—If they had attacked Rabbath first, they would probably have succeeded, as they did five years after. But the time of vengeance was come for Jerusalem, (H.) and they were directed to assault it. W.

VER. 25. *Thou profane, &c.* He speaks to king Sedecias, who had broken his oath, and was otherwise a wicked prince. Ch.

VER. 26. *Diadem (cydarim).* Some think this was the ornament of the high priest, (S. Jer. Chal.,) denoting that he should perish as well as the king. H. —*This.* The royal crown of Juda had exalted Sedecias from a private state and condition to the sovereign power, as the loss of it brought down Jechonias, &c. Ch.

VER. 27. *Iniquity.* Or, I will overturn it, viz. the crown of Juda, for the manifold iniquities of the kings: but it shall not be utterly removed till Christ come, whose right it is; and who shall reign in the spiritual house of Jacob (that is, in his Church) for evermore. Ch.—Heb. also, “sideways.” Thou shalt no more wear the tiara erect, (H.) like a king (Hesyc.); or rather, thy iniquity or punishment shall be most grievous.—*Him;* Christ, or (C.) Nabuchodonosor. Vat. M

come: and that hath made idols against herself, to defile herself.

4 Thou art become guilty in thy blood, which thou hast shed: and thou art defiled in thy idols which thou hast made: and thou hast made thy days to draw near and hast brought on the time of thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all countries.

5 Those that are near, and those that are far from thee, shall triumph over thee: thou filthy one, infamous, great in destruction.

6 Behold the princes of Israel, every one hath employed his arm in thee, to shed blood.

7 They have abused father and mother in thee; they have oppressed the stranger in the midst of thee; they have grieved the fatherless and widow in thee.

8 Thou hast despised my sanctuaries and profaned my sabbaths.

9 Slanderers have been in thee to shed blood, and they have eaten upon the mountains in thee, they have committed wickedness in the midst of thee.

10 They have discovered the nakedness of their father in thee, they have humbled the uncleanness of the menstruous woman in thee.

11 <sup>c</sup> And every one hath committed abomination with his neighbour's wife, and the father-in-law hath wickedly defiled his daughter-in-law, the brother hath oppressed his sister, the daughter of his father, in thee.

12 They have taken gifts in thee to shed blood; thou hast taken usury and increase, and hast covetously oppressed thy neighbours; and thou hast forgotten me, saith the Lord God.

13 Behold, I have clapped my hands at thy covetousness, which thou hast exercised; and at the blood that hath been shed in the midst of thee.

14 Shall thy heart endure, or shall thy hands prevail, in the days which I will bring upon thee? I, the Lord, have spoken, and will do it.

15 And I will disperse thee in the nations, and will scatter thee among the countries, and I will put an end to thy uncleanness in thee.

16 And I will possess thee in the sight of the Gentiles: and thou shalt know that I am the Lord.

17 And the word of the Lord came to me, saying:

18 Son of man, the house of Israel is become dross to me: all these are brass, and tin, and iron, and lead, in the

<sup>c</sup> Jer. v. 8.

VER. 28. *Reproach*, by which they had reproached and insulted over the Jews, at the time of the destruction of Jerusalem. Ch. Chap. xxv. 6; Sopi. 4. 8.

VER. 30. *Sheath.* The sword of Babylon, after raging against many nations, was shortly to be judged and destroyed at home by the Medes and Persians. Ch.—After Nabuchodonosor had chastised the nations around for eighteen years, after the ruin of Jerusalem, he returned and died in peace. Yet he first became like a beast. Ver. 31; Dan. iv. 30. The rest of the prophecy regards his successors. Cyrus waged war upon them, and Baltassar was slain in a conspiracy. See Isa. xlvi. 1. C.

CHAP. XXII. VER. 2. *Blood?* Why dost thou cease to admonish and rebuke the people? W.—Pronounce sentence on Jerusalem, (H.) for her cruelties. C.

VER. 10. *Father*, his widow, their mother-in-law, or one of his wives.

VER. 13. *Hands*, through surprise and sorrow. C.—God wishes the sinner's salvation. Gen. vi. 6. W.

VER. 16. *Possess*, “as an inheritance” (Sept. H.): “I will defile” (Aq.) “wound thee.” Sym. Heb. is very different (C.): “Thou hast inherited in thyself,” (H.) being no longer willing to be subject.

midst of the furnace: they are become the dross of silver.

19 Therefore, thus saith the Lord God: Because you are all turned into dross, therefore, behold, I will gather you together in the midst of Jerusalem.

20 As they gather silver, and brass, and tin, iron, and lead, in the midst of the furnace, that I may kindle a fire in it to melt it: so will I gather you together in my fury and my wrath, and will take my rest: and I will melt you down.

21 And I will gather you together, and will burn you in the fire of my wrath, and you shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall you be in the midst thereof: and you shall know that I am the Lord, when I have poured out my indignation upon you.

23 And the word of the Lord came to me, saying:

24 Son of man, say to her: Thou art a land that is unclean, and not rained upon in the day of wrath.

25 There is a conspiracy of prophets in the midst thereof: like a lion that roareth and catcheth the prey, they have devoured souls; they have taken riches and hire, they have made many widows in the midst thereof.

26 Her priests have despised my law, and have defiled my sanctuaries: they have put no difference between holy and profane: nor have distinguished between the polluted and the clean: and they have turned away their eyes from my sabbaths, and I was profaned in the midst of them.

27 Her princes in the midst of her, are like wolves ravening the prey to shed blood, and to destroy souls, and to run after gains, through covetousness.

28 And her prophets have daubed them without tempering the mortar, seeing vain things, and divining lies unto them, saying: Thus saith the Lord God: when the Lord hath not spoken.

29 The people of the land have used oppression, and committed robbery: they afflicted the needy and poor, and the oppressed the stranger by calumny without judgment.

30 And I sought among them for a man that might set up a hedge, and stand in the gap before me in favour of the land, that I might not destroy it: and I found none.

31 And I poured out my indignation upon them; in the fire of my wrath I consumed them: I have rendered their way upon their own head, saith the Lord God.

### CHAP. XXIII.

*Under the names of the two harlots, Oolla and Ooliba, are described the manifold disloyalties of Samaria and Jerusalem, with the punishment of them both.*

\* Mic. iii. 11; Soph. iii. 3.

VER. 25. *Conspiracy.* The false prophets defend each other, (C.) while the priests connive at their proceedings, (H.) and set the example of wickedness.

VER. 30. *None like Abraham, Moses, &c.* C.—The prayers of the just are very powerful; and God wishes them to exert themselves for sinners. S. Jerom. W.

CHAP. XXIII. VER. 3. *Fornication.* That is, idolatry. Ch.

VER. 4. *Oolla and Ooliba.* God calls the king of Israel Oolla, which signifies *their own habitation*, because they separated themselves from his temple; and the kingdom of Juda Ooliba, which signifies *his habitation in her*, because of his temple among them in Jerusalem. Ch.—The ten tribes first gave way to idolatry, and were more numerous. C.

AND the word of the Lord came to me,<sup>b</sup> saying: 2 Son of man, there were two women, daughters of one mother:

3 And they committed fornication in Egypt, in their youth they committed fornication: there were their breasts pressed down, and the teats of their virginity were bruised.

4 And their names were, Oolla, the elder, and Ooliba her younger sister: and I took them, and they bore sons and daughters. Now for their names: Samaria is Oolla, and Jerusalem is Ooliba.

5 And Oolla committed fornication against me, and doted on her lovers, on the Assyrians that came to her,

6 Who were clothed with blue, princes, and rulers, beautiful youths, all horsemen, mounted upon horses.

7 And she committed her fornications with those chosen men, all sons of the Assyrians: and she defiled herself with the uncleanness of all them on whom she doted.

8 Moreover also, she did not forsake her fornications which she had committed in Egypt: for they also lay with her in her youth, and they bruised the breasts of her virginity, and poured out their fornication upon her.

9 Therefore have I delivered her into the hands of her lovers, into the hands of the sons of the Assyrians, upon whose lust she doted.

10 They discovered her disgrace, took away her sons and daughters, and slew her with the sword: and they became infamous women, and they executed judgments in her.

11 And when her sister, Ooliba, saw this, she was mad with lust more than she: and she carried her fornication beyond the fornication of her sister,

12 Impudently prostituting herself to the children of the Assyrians, the princes, and rulers that came to her, clothed with divers colours, to the horsemen that rode upon horses, and to young men, all of great beauty.

13 And I saw that she was defiled, and that they both took one way.

14 And she increased her fornications: and when she had seen men painted on the wall, the images of the Chaldeans set forth in colours,

15 And girded with girdles about their reins, and with dyed turbans on their heads, the resemblance of all the captains, the likeness of the sons of Babylon, and of the land of the Chaldeans, wherein they were born,

16 She doted upon them with the lust of her eyes, and she sent messengers to them into Chaldea.

17 And when the sons of Babylon were come to her to the bed of love, they defiled her with their fornications, and she was polluted by them, and her soul was glutted with them.

<sup>b</sup> A. M. 3411.—<sup>a</sup> Supra, xvi. 38.

VER. 5. *Assyrians.* That is, the idols of the Assyrians: for all that is said in this chapter of the fornications of Israel and Juda, is to be understood in a spiritual sense of their disloyalty to the Lord, by worshipping strange gods. Ch. W.

VER. 10. *Disgrace:* satisfying their passions. Ver. 29. C.—*Women.* <sup>a</sup> *When* once lost all sense of decorum, they became more abandoned. H.

VER. 11. *This;* not chastisement, but dissolution.

VER. 14. *Colours.* She was enamoured at the account or picture of these people, without ever having seen them.

VER. 16. *Messengers.* Achaz invited the Assyrians, and imitated their altars, &c. 4 Kings xvi. 2, &c. C.—The Chaldeans afterwards possessed the country. H.

18 And she discovered her fornications, and discovered her disgrace: and my soul was alienated from her, as my soul was alienated from her sister

19 For she multiplied her fornications, remembering the days of her youth, in which she played the harlot in the land of Egypt.

20 And she was mad with lust after lying with them, whose flesh is as the flesh of asses: and whose issue as the issue of horses.

21 And thou hast renewed the wickedness of thy youth, when thy breasts were pressed in Egypt, and the paps of thy virginity broken.

22 Therefore, Ooliba, thus saith the Lord God: Behold I will raise up against thee all thy lovers, with whom thy soul hath been glutted: and I will gather them together against thee round about.

23 The children of Babylon, and all the Chaldeans, the nobles, and the kings, and princes, all the sons of the Assyrians, beautiful young men, all the captains, and rulers, the princes of princes, and the renowned horsemen.

24 And they shall come upon thee well appointed with chariot and wheel, a multitude of people: they shall be armed against thee on every side with breastplate, and buckler, and helmet: and I will set judgment before them, and they shall judge thee by their judgments.

25 And I will set my jealousy against thee, which they shall execute upon thee with fury: they shall cut off thy nose and thy ears: and what remains shall fall by the sword: they shall take thy sons, and thy daughters, and thy residue shall be devoured by fire.

26 And they shall strip thee of thy garments, and take away the instruments of thy glory.

27 And I will put an end to thy wickedness in thee, and thy fornication *brought* out of the land of Egypt: neither shalt thou lift up thy eyes to them, nor remember Egypt any more.

28 For thus saith the Lord God: Behold, I will deliver thee into the hands of them whom thou hatest, into their hands with whom thy soul hath been glutted.

29 And they shall deal with thee in hatred, and they shall take away all thy labours, and shall let thee go naked, and full of disgrace, and the disgrace of thy fornications shall be discovered, thy wickedness, and thy fornications.

30 They have done these things to thee, because thou hast played the harlot with the nations among which thou wast defiled with their idols.

31 Thou hast walked in the way of thy sister, and I will give her cup into thy hand.

32 Thus saith the Lord God: Thou shalt drink thy

sister's cup, deep, and wide: thou shalt be had in derision and scorn, which containeth very much.

33 Thou shalt be filled with drunkenness, and sorrow with the cup of grief, and sadness, with the cup of thy sister, Samaria.

34 And thou shalt drink it, and shalt drink it up even to the dregs, and thou shalt devour the fragments thereof, thou shalt rend thy breasts: because I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God: Because thou hast forgotten me, and hast cast me off behind thy back, bear thou also thy wickedness, and thy fornications.

36 And the Lord spoke to me, saying: Son of man, dost thou judge Oolla, and Ooliba, and dost thou declare to them their wicked deeds?

37 Because they have committed adultery, and blood is in their hands, and they have committed fornication with their idols: moreover also their children, whom they bore to me, they have offered to them to be devoured.

38 Yea, and they have done this to me. They polluted my sanctuary on the same day, and profaned my sabbaths.

39 And when they sacrificed their children to their idols, and went into my sanctuary the same day, to profane it: they did these things even in the midst of my house.

40 They sent for men coming from afar, to whom they had sent a messenger: and behold they came: for whom thou didst wash thyself, and didst paint thy eyes, and wast adorned with women's ornaments.

41 Thou sattest on a very fine bed, and a table was decked before thee: whereupon thou didst set my incense, and my ointment.

42 And there was in her the voice of a multitude rejoicing: and to some that were brought of the multitude of men, and that came from the desert, they put bracelets on their hands, and beautiful crowns on their heads.

43 And I said to her that was worn out in her adulteries: Now will this woman still continue in her fornication.

44 And they went in to her, as to a harlot: so went they in unto Oolla, and Ooliba, wicked women.

45 They, therefore, are just men: these shall judge them as adulteresses are judged, and as shedders of blood are judged: because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God: Bring a multitude upon them, and deliver them over to tumult and rapine:

47 And let the people stone them with stones, and let them be stabbed with their swords: they shall kill their

VER. 19. *Remembering*, or "causing to be remembered" by God, who seemed to have forgotten those ancient scenes of wickedness. Chap. xxi. 24.

VER. 20. *Asses*. He means the Egyptians, (chap. xvi. 26,) in whom the kings of Juda trusted. C.

VER. 23. *Nobles*. Prot. "Pekod, and Shoah, and Roa" (H.); which Junius takes to be the three great divisions of the empire. Others suppose they denote the dignities, though they occur not in Daniel.—*Captains*. Heb. "Phachat, and Saganim, (ver. 6, 12,) and Schalischim;" officers mentioned Exod. xiv. 7, and 2 Kings xxiii. 8.—*Renowned*: called to the assemblies and councils of the prince. Num. i. 16. C.

VER. 25. *Jealousy*, the most violent of passions. C.—So the Chaldeans are

styled, as Assur is *the rod*. Isa. x. 5. W.—*Ears*, the punishment of adulteresses: both king and priests suffer. S. Jer.—Thus the captives were probably treated. C.—*Fire*, by Ismahel. Chap. xix. 14.

VER. 34. *Fragments*, as drunkards sometimes bite (H.) the cup in their rage.

VER. 40. *Paint*, with antimony. Sept. See 4 Kings ix. 3.

VER. 41. *Bed*: it seems at table. Amos ii. 8; Tob. ii. 3.—*Ointment*; using them for thyself, or presenting them to idols. Exod. xxx. 23, and 33. C.

VER. 42. *And that*. Prot. "Sabbeans (marg. and Sept. drunkards) from," &c. Any were admitted (H.) to the priesthood and to her favours, even the most rustic and deformed. 3 Kings xii. 32.

sons and daughters, and their houses they shall burn with fire.

48 And I will take away wickedness out of the land : and all women shall learn not to do according to the wickedness of them.

49 And they shall render your wickedness upon you, and you shall bear the sins of your idols : and you shall know that I am the Lord God.

## CHAP. XXIV.

*Under the parable of a boiling pot, is shown the utter destruction of Jerusalem : for which the Jews at Babylon shall not dare to mourn.*

AND <sup>a</sup>the word of the Lord came to me in the ninth year, in the tenth month, the tenth day of the month, saying :

2 Son of man, write thee the name of this day, on which the king of Babylon hath set himself against Jerusalem to-day.

3 And thou shalt speak by a figure, a parable, to the provoking house, and say to them : Thus saith the Lord God : Set on a pot ; set it on, I say ; and put water into it.

4 Heap together into it the pieces thereof, every good piece, the thigh and the shoulder, choice pieces and full of bones.

5 Take the fattest of the flock, and lay together piles of bones under it : the seething thereof is boiling hot, and the bones thereof are thoroughly sodden in the midst of it.

6 Therefore, thus saith the Lord God : Woe to the bloody city, to the pot whose rust is in it, and its rust is not gone out of it : cast it out piece by piece, there hath no lot fallen upon it.

7 For her blood is in the midst of her, she hath shed it upon the smooth rock : she hath not shed it upon the ground, that it might be covered with dust.

8 And that I might bring my indignation upon her, and take my vengeance : I have shed her blood upon the smooth rock, that it should not be covered.

9 Therefore, thus saith the Lord God :<sup>b</sup> Woe to the bloody city, of which I will make a great bonfire.

10 Heap together the bones, which I will burn with fire : the flesh shall be consumed, and the whole composition shall be sodden, and the bones shall be consumed.

11 Then set it empty upon burning coals, that it may be hot, and the brass thereof may be melted ; and let the filth of it be melted, in the midst thereof, and let the rust of it be consumed.

<sup>a</sup> A. M. 3414, A. C. 590.

CHAP. XXIV. VER. 1. *Month* ; Jan. 30, A. 3414. Usher.—Ezechiel was then in Mesopotamia, and when the news of the siege, commencing on that very day, should arrive, it would make a great impression upon the people, so that they would have confidence in him, (C.) as the certainty of the prediction would appear. 4 Kings xxv. 1. W.

VER. 3. *Pot*, to denote Jerusalem : the *flesh* boiled and consumed in the fire with the *bones*, would shew the future dismal condition of its chiefs and inhabitants. H.

VER. 4. *Choice*. Heb. “the choice of the bones,” or the finest pieces separated from the bones, as the Sept. and the sequel seem to require. C.

VER. 6. *Rust* : the inveterate malice of the city. Ver. 12.—*Upon it*. Hurl the pieces of meat out of the pot, without any choice. C.—All the people shall feel my indignation, the rich as well as the poor. Ver. 13. H.

VER. 7. *She hath*. Sept. “I have let it corrupt upon. I have not,” &c., (ver. 8. H.) as if God spoke. The Jews had committed murder without fear. They had naturally a horror for blood, and the law ordered even that of beasts to be covered. Lev. xvii. 13. Now innocent blood cries for vengeance. Gen. iv. 10.

VER. 13. *Thy*. Heb. “In thy crime there is design.” or malice. This ren-

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12 Great pains have been taken, and the great rust thereof is not gone out, not even by fire.

13 Thy uncleanness is execrable : because I desired to cleanse thee, and thou art not cleansed from thy filthiness : neither shalt thou be cleansed, before I cause my indignation to rest in thee.

14 I, the Lord, have spoken : it shall come to pass, and I will do it : I will not pass by, nor spare, nor be pacified : I will judge thee according to thy ways, and according to thy doings, saith the Lord.

15 And the word of the Lord came to me, saying :

16 Son of man, behold I take from thee the desire of thy eyes with a stroke : and thou shalt not lament, nor weep : neither shall thy tears run down.

17 Sigh in silence ; make no mourning for the dead : let the tire of thy head be upon thee, and thy shoes on thy feet, and cover not thy face, nor eat the meat of mourners.

18 So I spoke to the people in the morning, and my wife died in the evening : and I did in the morning as he had commanded me.

19 And the people said to me : Why dost thou not tell us what these things mean that thou dost ?

20 And I said to them : The word of the Lord came to me, saying :

21 Speak to the house of Israel : Thus saith the Lord God : Behold, I will profane my sanctuary, the glory of your realm, and the thing that your eyes desire, and for which your soul feareth : your sons and your daughters, whom you have left, shall fall by the sword.

22 And you shall do as I have done : you shall not cover you faces, nor shall you eat the meat of mourners.

23 You shall have crowns on your heads, and shoes on your feet ; you shall not lament nor weep, but you shall pine away for your iniquities ; and every one shall sigh with his brother.

24 And Ezechiel shall be unto you for a sign of things to come : according to all that he hath done, so shall you do, when this shall come to pass : and you shall know that I am the Lord God.

25 And thou, O son of man, behold in the day wherein I will take away from them their strength, and the joy of their glory, and the desire of their eyes, upon which their souls rest, their sons and their daughters.

26 In that day when he that escapeth shall come to thee, to tell thee ;

27 In that day, I say, shall thy mouth <sup>b</sup> be opened to

<sup>b</sup> Nah. iii. 1; Hab. ii. 12.

dered the Jews so hateful (C.) and irreclaimable. H.—God had given them abundant instructions (C.) and graces ; but all was contemned. H.

VER. 16. *Stroke* ; pestilence, or sudden death. This would make the loss of a dear wife still more afflicting. Yet such distress will fall upon the whole nation, (C.) and misery shall increase so much, that a private loss will be almost forgotten. H.

VER. 17. *Silence*, for such manifold calamities, if thou canst screen thyself from the enemy, who will otherwise take offence, as he has brought them on. H.—*Dead*. Priests were allowed to mourn only for father or mother, and their unmarried brothers and sisters. Lev. xxi. 1. Ezechiel (xliv. 25) adds, *son and daughter*. Many think the wife must also be understood, as she is nearer than a brother. The reasons for these prohibitions did not then subsist, as no sacrifice could be offered in Chaldea ; and therefore God here specifies what the prophet was not to do, (C.) though lawful on other occasions. *Sanct*.—*Feet*. They were bare at funerals, and in times of sorrow. 2 Kings xv. 30.

VER. 21. *Profane*, or esteem it no more, (H.) but abandon it to the Gentiles. C.—*Feareth to lose* ; or on which it rests, ver. 25. H.

VER. 27. *No more*, if thou darest to speak before the Chaldeans. Ver. 17 Reserve thy tears and lamentations for that time. C

him that hath escaped, and thou shalt speak, and shalt be silent no more: and thou shalt be unto them for a sign of things to come: and you shall know that I am the Lord.

## CHAP. XXV.

*A prophecy against the Ammonites, Moabites, Edomites, and Philistines, for their malice against the Israelites.*

**A**ND the word of the Lord came to me, saying: 2 Son of man, set thy face against the children of Ammon, and thou shalt prophesy of them.

3 \*And thou shalt say to the children of Ammon: Hear ye the word of the Lord God: Thus saith the Lord God: Because thou hast said, Ha, ha, upon my sanctuary, because it was profaned; and upon the land of Israel, because it was laid waste; and upon the house of Juda, because they are led into captivity:

4 Therefore, will I deliver thee to the men of the east for an inheritance, and they shall place their sheepcotes in thee, and shall set up their tents in thee: they shall eat thy fruits, and they shall drink thy milk.

5 And I will make Rabbath a stable for camels, and the children of Ammon a couching-place for flocks: and you shall know that I am the Lord.

6 For thus saith the Lord God: Because thou hast clapped thy hands, and stamped with thy foot, and hast rejoiced with all thy heart against the land of Israel;

7 Therefore, behold, I will stretch forth my hand upon thee, and will deliver thee to be the spoil of nations, and will cut thee off from among the people, and destroy thee out of the lands, and break thee in pieces: and thou shalt know that I am the Lord.

8 Thus saith the Lord God: Because Moab and Seir have said: Behold, the house of Juda is like all other nations.

9 Therefore, behold, I will open the shoulder of Moab from the cities, from his cities, I say, and his borders, the noble cities of the land of Bethiesimoth, and Beelmeon, and Cariathaim,

10 To the people of the east with the children of Ammon, and I will give it them for an inheritance, that there may be no more any remembrance of the children of Ammon among the nations.

11 And I will execute judgments in Moab: and they shall know that I am the Lord.

12 \*Thus saith the Lord God: Because Edom hath

<sup>a</sup> Jer. xxvii. 3, and xlvi. 39.

CHAP. XXV. VER. 2, 3. *Ammon.* These nations were punished five years after the Jews. Chap. xxi. 19; Jer. xxvii. 3. C.

VER. 4. *East;* the Chaldeans, (Sanct.,) who conquered them, (H.) though the Scenite Arabs, who occupied the country after the inhabitants were removed, or the Armenians and Agarens, are rather meant than the Chaldees. W.

VER. 5. *Rabbath,* the capital city of the Ammonites: it was afterwards called *Philadelphia.* Ck.

VER. 8. *Seir; Idumea.—Nations,* whose gods could not defend them. C.

VER. 9. *Shoulder;* reduce to slavery, (H.) or take the strong places, (Jer. xlvi. 7. C.) or cities and strength of Moab. W.

VER. 12. *Revenge;* exhorting the Chaldeans to destroy utterly, (Psal. cxxxvi. 7,) and seizing every opportunity of injuring the Jews. 2 Par. xxviii. 18; Amos i. 11.

VER. 13. *South* Heb. "Theman," a city at one extremity. The Chaldeans laid waste the country, (chap. xxxii. 29,) but did not remove the people, who seized the southern parts of Juda, till they were forced to submit to the Machabees.

VER. 15. *Enmities.* They also watched every moment to injure the Jews. Amos i. 5. But Nabuchodonosor was irritated, because they had assisted Tyre. Jer. xlvi. 4.

VER. 16. *Killers* Heb. "Ceretheans" David's guards were of this nation.

taken vengeance to revenge herself of the children of Juda, and hath greatly offended, and hath sought revenge of them:

13 Therefore, thus saith the Lord God: I will stretch forth my hand upon Edom, and will take away out of it man and beast, and will make it desolate from the south: and they that are in Dedan, shall fall by the sword.

14 And I will lay my vengeance upon Edom, by the hand of my people Israel; and they shall do in Edom according to my wrath and my fury: and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God: Because the Philistines have taken vengeance, and have revenged themselves with all their mind, destroying and satisfying old enmities:

16 Therefore, thus saith the Lord God: Behold, I will stretch forth my hand upon the Philistines, and will kill the killers, and will destroy the remnant of the sea coast.

17 And I will execute great vengeance upon them, rebuking them in fury: and they shall know that I am the Lord, when I shall lay my vengeance upon them.

## CHAP. XXVI.

*A prophecy of the destruction of the famous city of Tyre by Nabuchodonosor*

**A**ND<sup>c</sup> it came to pass in the eleventh year, the first day of the month, that the word of the Lord came to me, saying:

2 Son of man, because Tyre hath said of Jerusalem: Aha, the gates of the people are broken, she is turned to me: I shall be filled, now she is laid waste.

3 Therefore thus saith the Lord God: Behold, I come against thee, O Tyre, and I will cause many nations to come up to thee, as the waves of the sea rise up.

4 And they shall break down the walls of Tyre, and destroy the towers thereof: and I will scrape her dust from her, and make her like a smooth rock.

5 She shall be a drying-place for nets in the midst of the sea, because I have spoken it, saith the Lord God: and she shall be a spoil to the nations.

6 Her daughters also that are in the field, shall be slain by the sword: and they shall know that I am the Lord.

7 For thus saith the Lord God: Behold, I will bring against Tyre Nabuchodonosor, king of Babylon, the king of kings, from the north, with horses, and chariots, and horsemen, and companies, and much people.

8 Thy daughters that are in the field, he shall kill with

<sup>b</sup> A. M. 3417, A. C. 387. Jer. xlvi. 7.—<sup>c</sup> A. M. 3416.

2 Kings viii. 18. They came originally from Crete; and the Sept. have here, "Cretans" (C.); as Grabe substitutes for "judges of Sidon." H.—Chal. "archers."

CHAP. XXVI. VER. 1. *Year* of the prophet's captivity. H.—He still dates from the transmigration of Joachin. Chap. i., &c. W.—Some think he speaks of the first, fourth, or fifth month.

VER. 2. *Gates:* places of resort and commerce. The Jews came to Jerusalem frequently from all parts, which increased her beauty and trade.

VER. 3. *Up.* Nabuchodonosor besieged the city for thirteen years.

VER. 4. *Dust.* She shall be demolished, and the rubbish thrown into the sea to make a road by which New Tyre in the island might be attacked. Ver. 12. H.

VER. 5. *Sea.* S. Jerom explains this of New Tyre; Marsham of the Old. To reconcile the different texts, we only need to suppose that both cities were connected by a road thrown up in the sea by Hiram, and repaired by Nabuchodonosor with great labour, (chap. xxix. 18,) after it had been destroyed by the inhabitants of New Tyre, when they saw the old city on the continent fall a prey S. Jer. C.

VER. 8. *Daughters.* Many towns were subject to Tyre: almost all Phoenicia acknowledged her dominion, as well as (C.) the seas to which her fleets went. Ver. 15. Selden. Marc. i. 6. Curt. 4.

the sword : and he shall compass thee with forts, and shall cast up a mount round about : and he shall lift up the buckler against thee.

9 And he shall set engines of war and battering-rams against thy walls, and shall destroy thy towers with his arms.

10 By reason of the multitude of his horses, their dust shall cover thee : thy walls shall shake at the noise of the horsemen, and wheels, and chariots, when they shall go in at thy gates, as by the entrance of a city that is destroyed.

11 With the hoofs of his horses he shall tread down all thy streets : thy people he shall kill with the sword : and thy famous statues shall fall to the ground.

12 They shall waste thy riches, they shall make a spoil of thy merchandise : and they shall destroy thy walls, and pull down thy fine houses : and they shall lay thy stones, and thy timber, and thy dust, in the midst of the waters.

13 <sup>a</sup>And I will make the multitude of thy songs to cease, and the sound of thy harps shall be heard no more.

14 And I will make thee like a naked rock, thou shalt be a drying-place for nets, neither shalt thou be built any more : for I have spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyre : Shall not the islands shake at the sound of thy fall, and the groans of thy slain, when they shall be killed in the midst of thee ?

16 Then all the princes of the sea shall come down from their thrones : and take off their robes, and cast away their broidered garments, and be clothed with astonishment : they shall sit on the ground, and with amazement shall wonder at thy sudden fall.

17 And taking up a lamentation over thee, they shall say to thee : How art thou fallen, that dwellest in the sea, renowned city, that wast strong in the sea, with thy inhabitants, whom all did dread ?

18 Now shall the ships be astonished in the day of thy terror : and the islands in the sea shall be troubled, because no one cometh out of thee.

19 For thus saith the Lord God : When I shall make thee a desolate city, like the cities that are not inhabited : and shall bring the deep upon thee, and many waters shall cover thee :

20 And when I shall bring thee down with those that descend into the pit to the everlasting people, and shall

<sup>a</sup> Jer. vii. 34.

set thee in the lowest parts of the earth as places desolate of old, with them that are brought down into the pit, that thou be not inhabited : and when I shall give glory in the land of the living,

21 I will bring thee to nothing, and thou shalt not be, and if thou be sought for, thou shalt not be found any more for ever, saith the Lord God.

### CHAP. XXVII.

*A description of the glory and riches of Tyre : and of her irrecoverable fall.*

**A**ND <sup>b</sup>the word of the Lord came to me, saying :

2 Thou, therefore, O son of man, take up a lamentation for Tyre :

3 And say to Tyre, that dwelleth at the entry of the sea, being the mart of the people for many islands : Thus saith the Lord God : O Tyre, thou hast said : I am of perfect beauty,

4 And situate in the heart of the sea. Thy neighbours, that built thee, have perfected thy beauty :

5 With fir-trees of Sanir they have built thee, with all sea planks : they have taken cedars from Libanus to make thee masts.

6 They have cut thy oars out of the oaks of Basan : and they have made thee benches of Indian ivory, and cabins, with things brought from the islands of Italy.

7 Fine broidered linen from Egypt was woven for thy sail, to be spread on thy mast : blue and purple from the islands of Elisa, were made thy covering.

8 The inhabitants of Sidon, and the Aradians were thy rowers : thy wise men, O Tyre, were thy pilots.

9 The ancients of Gebal, and the wise men thereof, furnished mariners, for the service of thy various furniture : all the ships of the sea, and their mariners, were thy factors.

10 The Persians, and Lydians, and the Libyans, were thy soldiers, in thy army : they hanged up the buckler and the helmet in thee for thy ornament.

11 The men of Arad were with thy army upon thy walls round about : the Pygmecs also that were in thy towers, hung up their quivers on thy walls round about : they perfected thy beauty.

12 The Carthaginians, thy merchants, supplied thy fairs with a multitude of all kinds of riches, with silver, iron, tin, and lead.

<sup>b</sup> A. M. 3416, A. C. 588.

**VER. 9.** *Engines.* Lit. "vines." H.—A covert was thus made for the soldiers. (Veget. iv. 15,) when they approached the walls. M.

**VER. 10.** *Destroyed.* Old Tyre was taken by storm. It is doubtful whether it was pillaged. Chap. xxix. 18. C.

**VER. 11.** *Statues.* The citizens chained the golden statue of Apollo to the altar of Hercules, for fear of its leaving them, when Alexander attacked the town. Curt. 4.—Hiram placed a pillar of gold in the temple of Hercules. Jos. c. Ap. 1.

**VER. 14.** *More,* for seventy years. Isa. xxiii. 15. The people returned at the same time as the Jews. A. 3468. Soon after, Zacharias (chap. ix.) speaks of Tyre as then subsisting. It was very strong in Alexander's time, (who took it with difficulty, as Antigonus did eighteen years later,) and had a very extensive commerce when S. Jerom wrote. But all this must be understood of New Tyre. The old city never regained much splendour. C.—It is still in ruins. A modern traveller was struck with the completion of this prophecy, beholding a few miserable fishermen drying their nets on the spot!

**VER. 16.** *Sea :* colonies, or tributary to Tyre. Ver. 8. H.—Astonishment. Heb. "troubles," or mourning. C.

**VER. 19.** *Waters;* great armies, (ver. 3,) or when thou art in the regions below. Job xxvi. 5. C.—Tyre was humbled for her pride, but restored after seventy years. Isa. xxiii.

**VER. 20.** *Everlasting;* in the grave, till the day of judgment. Psal. xlvi. 12; Wind. xii. 5.

**VER. 10.** *Libyans.* Heb. "Phut." They had been expelled by the Cyrenians. Tyre had in her pay the most warlike nations of Persia, &c. Cyrus soon after shook off the yoke of the Medes, and conquered the Lydians.

**VER. 11.** *The Pygmecs.* That is, strong and valiant men. In Heb. *Gannadim.* Ch.

**VER. 12.** *Carthaginians.* Heb. "Tharsis," in Cilicia (Gen. x. 4. C.); or distant merchants, who came by sea. H

13 Greece, Thubal, and Mosoch, they were thy merchants: they brought to thy people slaves and vessels of brass.

14 From the house of Thogorma they brought horses, and horsemen, and mules, to thy market.

15 The men of Dedan were thy merchants: many islands were the traffic of thy hand, they exchanged for thy price teeth of ivory, and ebony.

16 The Syrian was thy merchant, by reason of the multitude of thy works, they set forth precious stones, and purple, and broidered works, and fine linen, and silk, and chodchod, in thy market.

17 Juda, and the land of Israel, they were thy merchants with the best corn: they set forth balm, and honey, and oil, and rosin, in thy fairs.

18 The men of Damascus were thy merchants in the multitude of thy works, in the multitude of divers riches, in rich wine, in wool of the best colour.

19 Dan, and Greece, and Mosel, have set forth in thy marts wrought iron: stacte, and calamus were in thy market.

20 The men of Dedan were thy merchants in tapestry for seats.

21 Arabia, and all the princes of Cedar, they were the merchants of thy hand: thy merchants came to thee with lambs, and rams, and kids.

22 The sellers of Saba, and Reema, they were thy merchants: with all the best spices, and precious stones, and gold, which they set forth in thy market.

23 Haran, and Chene, and Eden, were thy merchants: Saba, Assur, and Chelmad, sold to thee.

24 They were thy merchants in divers manners, with bales of blue cloth, and of embroidered work, and of precious riches, which were wrapped up, and bound with cords: they had cedars also in thy merchandise.

25 The ships of the sea were thy chief in thy merchandise: and thou wast replenished, and glorified exceedingly in the heart of the sea.

26 Thy rowers have brought thee into great waters: the south wind hath broken thee in the heart of the sea.

27 Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy pilots, who kept thy goods, and were chief over thy people: thy men of war also, that were in thee, with all thy multitude that is in the midst of thee: shall fall in the heart of the sea, in the day of thy ruin.

28 Thy fleets shall be troubled at the sound of the cry of thy pilots.

29 And all that handled the oar, shall come down from

VER. 15. *Dedan.* Sept. "Rhodians;" or rather Arabs are meant. Ver. 20. They might receive ivory from Ethiopia.—*Teeth.* Heb. "horns or tusks," which the elephant casts every year. The ivory is less brittle. 3 Kings x. 18. C.—*Ebony;* a hard black wood, like horn. Bochart.

VER. 16. *Syrian:* always much addicted to commerce. S. Jer.—Sept. read *Adam* for *Aram*, as if the traffic in *men* was meant (C.): "ivory, and to those who brought, thou gavest thy rewards. (16) Men of thy traffic," &c. H.—*Linen.* Heb. *buts*, "silk" extracted from the *pinna* fish. 1 Par. xv. 27.—*Silk.* Heb. *ramuth*, may rather denote unicorns. Job xxviii. 18. C.—*Chodchod.* It is the Hebrew name for some precious stone, but of what kind in particular interpreters are not agreed. Ch.

VER. 17. *Rosin.* Our version generally renders this *balm*. H.—It was much used to heal. Jer. viii. 22; Gen. xxxvii. 25.

VER. 19. *Dan:* the citizens of Peneas, the tribe of *Dan* was in captivity. Grotius places these nations in Zeilan, (C.) or Ceylon. H.

their ships: the mariners, and all the pilots of the sea, shall stand upon the land.

30 And they shall mourn over thee with a loud voice, and shall cry bitterly: and they shall cast up dust upon their heads, and shall be sprinkled with ashes.

31 And they shall shave themselves bald for thee, and shall be girded with hair-cloth: and they shall weep for thee with bitterness of soul, with most bitter weeping.

32 And they shall take up a mournful song for thee and shall lament thee: What *city* is like Tyre, which is become silent in the midst of the sea?

33 Which by thy merchandise, that went from thee by sea, didst fill many people: which by the multitude of thy riches, and thy people, didst enrich the kings of the earth.

34 Now thou art destroyed by the sea, thy riches are in the bottom of the waters, and all the multitude that was in the midst of thee is fallen.

35 All the inhabitants of the islands are astonished at thee: and all their kings, being struck with the storm, have changed their countenance.

36 The merchants of people have hissed at thee. thou art brought to nothing, and thou shalt never be any more.

### CHAP. XXVIII.

*The king of Tyre, who affected to be like to God, shall fall under the like sentence with Lucifer. The judgment of Sidon. The restoration of Israel.*

**A**ND <sup>a</sup>the word of the Lord came to me, saying: 2 Son of man, say to the prince of Tyre: Thus saith the Lord God: Because thy heart is lifted up, and thou hast said: I am God, and I sit in the chair of God, in the heart of the sea: whereas, thou art a man, and not God: and hast set thy heart as if it were the heart of God.

3 Behold, thou art wiser than Daniel: no secret is hid from thee.

4 In thy wisdom, and thy understanding, thou hast made thyself strong: and hast gotten gold, and silver, into thy treasures.

5 By the greatness of thy wisdom, and by thy traffic, thou hast increased thy strength: and thy heart is lifted up with thy strength.

6 Therefore, thus saith the Lord God: Because thy heart is lifted up as the heart of God:

7 Therefore behold, I will bring upon thee strangers, the strongest of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy beauty.

8 They shall kill thee, and bring thee down: and thou shalt die the death of them that are slain in the heart of the sea.

<sup>a</sup> A. M. 3415.

VER. 20. *Seats,* such as the Turks still use, or to throw over horses instead of saddles.

VER. 23. *Haran,* or *Chare*, famous for the residence of Abraham and the defeat of Crassus.—*Eden,* the province where Paradise was situated.

VER. 26. *South.* Heb. *kedim*, (H.) "eastern," or rather "burning," here means Nabuchodonosor, who came from the north, (chap. xxvi. 7. C.) or east. The fall of Tyre is described as a shipwreck. H.

VER. 30. *Ashes.* They followed the same customs as the Jews. C.—The latter were ordered to avoid cutting the hair, like them; yet did so. Deut. xiv.; Isa. xxii. 12. W.

CHAP. XXVIII. VER. 2. *Prince.* The king who was taken and slain at this siege, was probably (C.) Ithobalos. Jos. Ant. x. 11.

VER. 3. *Than Daniel;* viz. in thy own conceit. The wisdom of Daniel was so much celebrated in his days, that it became a proverb amongst the Chaldeans, when any one would express an extraordinary wisdom, to say he was as wise as

9 Wilt thou yet say before them that slay thee: I am God; whereas thou art a man, and not God, in the hand of them that slay thee?

10 Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

11 And the word of the Lord came to me, saying: Son of man, take up a lamentation upon the king of Tyre:

12 And say to him: Thus saith the Lord God: Thou wast the seal of resemblance, full of wisdom, and perfect in beauty,

13 Thou wast in the pleasures of the paradise of God: every precious stone *was* thy covering: the sardius, the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald: gold, the work of thy beauty: and thy pipes were prepared in the day that thou wast created.

14 Thou a cherub stretched out, and protecting, and I set thee in the holy mountain of God, thou hast walked in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee.

16 By the multitude of thy merchandise, thy inner parts were filled with iniquity, and thou hast sinned: and I cast thee out from the mountain of God, and destroyed thee, O covering cherub, out of the midst of the stones of fire.

17 And thy heart was lifted up with thy beauty: thou hast lost thy wisdom in thy beauty, I have cast thee to the ground: I have set thee before the face of kings, that they might behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffic: therefore, I will bring forth a fire from the midst of thee, to devour thee; and I will make thee as ashes upon the earth, in the sight of all that see thee.

19 All that shall see thee among the nations, shall be astonished at thee: thou art brought to nothing, and thou shalt never be any more.

20 And the word of the Lord came to me, saying:

21 Son of man, set thy face against Sidon: and thou shalt prophesy of it,

22 And shalt say: Thus saith the Lord God: Behold I come against thee, Sidon, and I will be glorified in the

*Daniel. Ch. W.*—He was now at court, and had explained the dream of Nabuchodonosor. *Dan. ii. 27.*

*VER. 12. Resemblance.* The king of Tyre, by his dignity and his natural perfections, bore in himself a certain resemblance of God, by reason of which he might be called *the seal of resemblance*, &c. But what is here said to him is commonly understood of Lucifer, the king over all the children of pride. *Ch.*

*VER. 13. Paradise.* Thou hadst every thing delightful at Tyre. *C.*—*Covering.* *Heb.* “bandage;” *diadem, (H.)* or belt. *Sept.* specify twelve stones. See *Exod. xxviii. 17.*—*Pipes;* music used at the coronation, which was celebrated as a birth-day. *C.*

*VER. 14. Stretched out.* That is, thy wings extended. This alludes to the figure of the cherubim, in the sanctuary, which with *stretched out* wings covered the ark (*Ch.*) on *the holy mountain*. *S. Jer. &c.*—*Fire.* That is, bright and precious stones, which sparkle like fire. *Ch.*—With these the king’s robes glittered; or he walked upon them. *Est. i. 6. C.*

*VER. 18. Sanctuaries*, or temples, which was a crime (*C.*) in an idolater, as he took them to be the temples of a real deity. *H.*

*VER. 22. Sidon.* It gave rise to Tyre, yet was now inferior, though independent of it. (*Isa. xxiii. 4.*) or subject to Egypt. *Diod. ii. 2.*—It was now pillaged.

*VER. 24. Bitterness.* Jezabel came hence (*4 Kings xvi. 31*); and the Phoenicians hemmed in the Israelites as much as possible, and fought against them. *C.*—Sidon was near Tyre, and imitating her crimes was also punished.

midst of thee: and they shall know that I am the Lord, when I shall execute judgments in her, and shall be sanctified in her.

23 And I will send into her pestilence, and blood in her streets: and they shall fall, being slain by the sword, on all sides, in the midst thereof: and they shall know that I am the Lord.

24 And the house of Israel shall have no more a stumbling-block of bitterness, nor a thorn causing pain on every side round about them, of them that are against them: and they shall know that I am the Lord God.

25 Thus saith the Lord God: When I shall have gathered together the house of Israel, out of the people among whom they are scattered: I will be sanctified in them before the Gentiles: and they shall dwell in their own land, which I gave to my servant, Jacob.

26 And they shall dwell therein secure, and they shall build houses, and shall plant vineyards, and shall dwell with confidence, when I shall have executed judgments upon all that are their enemies round about: and they shall know that I am the Lord their God.

#### CHAP. XXIX.

*The king of Egypt shall be overthrown, and his kingdom wasted. It shall be given to Nabuchodonosor, for his service against Tyre.*

**I**N the tenth year, the tenth month, the eleventh day of the month, the word of the Lord came to me, saying:

2 Son of man, set thy face against Pharao, king of Egypt: and thou shalt prophesy of him, and of all Egypt:

3 Speak, and say: Thus saith the Lord God: Behold I come against thee, Pharao, king of Egypt, thou great dragon that liest in the midst of thy rivers, and sayest: The river is mine, and I made myself.

4 But I will put a bridle in thy jaws: and I will cause the fish of thy rivers to stick to thy scales: and I will draw thee out of the midst of thy rivers, and all thy fish shall stick to thy scales.

5 And I will cast thee forth into the desert, and all the fish of thy river: thou shalt fall upon the face of the earth; thou shalt not be taken up nor gathered together: I have given thee for meat to the beasts of the earth, and to the fowls of the air.

6 And all the inhabitants of Egypt shall know that I

\* A. M. 3415, A. C. 589.

**CHAP. XXIX. VER. 1. Eleventh.** *Heb.* “twelfth.” *Sept.* “first of the twelfth month of the twelfth year.” There are other variations in the versions. *S. Jerom* reads the first in *Heb.*, as *Theodoret* does, who says that it and the *Syr.* have the twelfth year; which is true, if we neglect the points. *C.*—The prophets do not observe the order of times. What is here delivered, was sooner fulfilled; or Tyre and Sidon lay nearer than Egypt. *W.*—The next three chapters regard that country.

**VER. 2. Pharao Ephree.** *Jer. xliv. 30.* He came to assist *Sedecias*; but the Chaldeans raised the siege, went to meet him, and defeated his army. After they had subdued the neighbouring nations, Tyre, &c., they fell upon Egypt. *A. 3433. C.*

**VER. 3. Dragon.** *Heb. Thonim, (H.)* whence *Thunnus* may be derived, means any water monster, and seems here put for the *crocodile*, (*C.*) which *Pharao* signifies. *Grot.*—It was the symbol of Egypt, (*C.*) and adored by the people. *Juv. xv. 2.*—*Myself.* I owe my power to no other. *C.*

**VER. 4. Bridle.** The Tentyrians jump upon the crocodile’s back, give it a club to bite at, which they seize with both hands, and bring it to the shore. *Pliny. viii. 25.*—*Apries* sent an army against *Cyrene*, which being defeated as it was thought by the king’s fault, many of the Egyptians revolted. He sent *Amasis* to reduce them, but they gave him the crown. *Herod. ii. 161, and iv. 159.*—*Nabuchodonosor*, taking advantage of these disturbances, and perhaps invited by *Amasis*, entered Egypt, drove *Apries* into the Higher Egypt, slew many of the inhabitants and Jews, &c., and left *Amasis* to govern the wretched remains of that kingdom.

am the Lord: <sup>a</sup> because thou hast been a staff of a reed to the house of Israel.

7 When they took hold of thee with the hand, thou didst break and rent all their shoulders; and when they leaned upon thee, thou brokest and weakenest all their loins.

8 Therefore, thus saith the Lord God: Behold, I will bring the sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall become a desert and a wilderness: and they shall know that I am the Lord: because thou hast said: The river is mine, and I made it.

10 Therefore, behold I come against thee and thy rivers: and I will make the land of Egypt utterly desolate, and wasted by the sword, from the tower of Syene even to the borders of Ethiopia.

11 The foot of man shall not pass through it, neither shall the foot of beast go through it; nor shall it be inhabited during forty years.

12 And I will make the land of Egypt desolate in the midst of the lands that are desolate, and the cities thereof in the midst of the cities that are destroyed, and they shall be desolate for forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 For thus saith the Lord God: At the end of forty years, I will gather the Egyptians from the people among whom they had been scattered.

14 And I will bring back the captivity of Egypt, and will place them in the land of Phatures, in the land of their nativity, and they shall be there a low kingdom:

15 It shall be the lowest among other kingdoms, and it shall no more be exalted over the nations; and I will diminish them, that they shall rule no more over the nations.

16 And they shall be no more a confidence to the house of Israel, teaching iniquity, that they may flee, and follow them: and they shall know that I am the Lord God.

17 And it came to pass in the seven and twentieth year, <sup>b</sup> in the first month, in the first of the month, that the word of the Lord came to me, saying:

18 Son of man, Nabuchodonosor, king of Babylon, hath made his army to undergo hard service against Tyre: every head was made bald, and every shoulder was peeled: and there hath been no reward given him, nor his army for Tyre, for the service that he rendered me against it.

19 Therefore, thus saith the Lord God: Behold I will set Nabuchodonosor, the king of Babylon, in the land of

<sup>a</sup> Isa. xxxvi. 6.—<sup>b</sup> A. M. 3432, A. C. 572.

Usher, A. 3430. The Scripture, however, seems to say that Pharaoh was slain. Jer. xlili., &c. C.

VER. 6. Israel, tempting them to rebel. S. Jer.

VER. 7. Loins. They fell upon thee, and thou didst wound (C.) or "dissolve" their loins. H.

VER. 10. Tower; or rather (C.) Heb. and Sept. "from Magdol to Syene." H.—This was on the frontiers of Ethiopia, below the cataracts. Pliny, v. 9.

VER. 11. Years, till the third of Cyrus, who gave liberty to all the captives at the beginning of his reign. Ver. 13. C.

VER. 14. Low. The Jews were no more tempted to apply to them for aid. C.—Amasis strove to shake off the yoke: but Cambyses came and slew many. Psammenites killed himself (Herod. iii. 9); or was taken to Susa, and the country laid waste. Ctesias.—Egypt has almost ever since been subject to foreign princes, (H.) Persians, Greeks, Romans, Saracens, Mamelukes, and Turks.

Egypt: <sup>c</sup> and he shall take her multitude, and take the booty thereof for a prey, and rifle the spoils thereof: and it shall be wages for his army,

20 And for the service that he hath done me against it: I have given him the land of Egypt, because he hath laboured for me, saith the Lord God.

21 In that day a horn shall bud forth to the house of Israel, and I will give thee an open mouth in the midst of them: and they shall know that I am the Lord.

### CHAP. XXX.

*The desolation of Egypt and her helpers: all her cities shall be wasted.*

A ND the word of the Lord came to me, <sup>d</sup> saying: 2 Son of man, prophesy and say: Thus saith the Lord God: Howl ye, woe, woe to the day:

3 For the day is near, yea the day of the Lord is near; a cloudy day, it shall be the time of the nations.

4 And the sword shall come upon Egypt: and there shall be dread in Ethiopia, when the wounded shall fall in Egypt, and the multitude thereof shall be taken away, and the foundations thereof shall be destroyed.

5 Ethiopia, and Libya, and Lydia, and all the rest of the crowd, and Chub, and the children of the land of the covenant, shall fall with them by the sword.

6 Thus saith the Lord God: They also that uphold Egypt shall fall, and the pride of her empire shall be brought down: from the tower of Syene shall they fall in it by the sword, saith the Lord, the God of hosts.

7 And they shall be desolate in the midst of the lands that are desolate, and the cities thereof shall be in the midst of the cities that are wasted.

8 And they shall know that I am the Lord, when I shall have set a fire in Egypt, and all the helpers thereof shall be destroyed.

9 In that day shall messengers go forth from my face, in ships, to destroy the confidence of Ethiopia; and there shall be dread among them in the day of Egypt: because it shall certainly come.

10 Thus saith the Lord God: I will make the multitude of Egypt to cease by the hand of Nabuchodonosor, the king of Babylon.

11 He, and his people with him, the strongest of nations, shall be brought to destroy the land: and they shall draw their swords upon Egypt, and shall fill the land with the slain.

12 And I will make the channels of the rivers dry, and will deliver the land into the hand of the wicked: and will lay waste the land, and all that is therein, by the hands of strangers: I, the Lord, have spoken it.

<sup>c</sup> Jer. xlvi. 2.—<sup>d</sup> Jer. xlili., and xliv., and xlvi.

VER. 17. Year; fifteen (C.) or seventeen years after the preceding prophecy, (ver. 1. W.) but on the same subject.

VER. 18. Pealed, with carrying machines of war and burdens for thirteen years.—No reward worth the labour. The new city surrendered upon terms, (C.) or the citizens shipped off their most valuable goods, and retired to Carthage, &c. W.

CHAP. XXX. VER. 2. Day of vengeance, (C.) when the Lord shall judge, (1 Cor. v. 2,) and Egypt shall fall a prey to the most powerful nation of the Chaldees. W.

VER. 5. Lydia. Heb. "Phut," near Egypt. C.—These troops were paid. H.—Chub, in Mareotis.—Covenant: the Jews or auxiliaries. Sept. add, "The Persians and Cretans." C.

VER. 9. Messengers; the Chaldeans. C.—The Nile was navigable as far as Syene. S. Jer.

13 \*Thus saith the Lord God: I will also destroy the idols, and I will make an end of the idols of Memphis: and there shall be no more a prince of the land of Egypt: and I will cause a terror in the land of Egypt.

14 And I will destroy the land of Phatures, and will make a fire in Taphnis, and will execute judgments in Alexandria.

15 And I will pour out my indignation upon Pelusium, the strength of Egypt, and will cut off the multitude of Alexandria.

16 And I will make a fire in Egypt: Pelusium shall be in pain, like a woman in labour, and Alexandria shall be laid waste, and in Memphis there shall be daily distresses.

17 The young men of Heliopolis, and of Bubastus, shall fall by the sword; and they themselves shall go into captivity.

18 And in Taphnis, the day shall be darkened when I shall break there the sceptres of Egypt, and the pride of her power shall cease in her: a cloud shall cover her, and her daughters shall be led into captivity.

19 And I will execute judgments in Egypt: and they shall know that I am the Lord.

20 And it came to pass in the eleventh year, <sup>a</sup>in the first month, in the seventh day of the month, that the word of the Lord came to me, saying:

21 Son of man, I have broken the arm of Pharao, king of Egypt; and behold it is not bound up, to be healed, to be tied up with clothes, and swathed with linen, that it might recover strength and hold the sword.

22 Therefore, thus saith the Lord God: Behold I come against Pharao, king of Egypt, and I will break into pieces his strong arm, which is already broken: and I will cause the sword to fall out of his hand:

23 And I will disperse Egypt among the nations, and scatter them through the countries.

24 And I will strengthen the arms of the king of Babylon, and will put my sword in his hand: and I will break the arms of Pharao, and they shall groan bitterly, being slain before his face.

25 And I will strengthen the arms of the king of Babylon, and the arms of Pharao shall fall: and they shall know that I am the Lord, when I shall have given my sword into the hand of the king of Babylon, and he shall have stretched it forth upon the land of Egypt.

26 And I will disperse Egypt among the nations, and will scatter them through the countries, and they shall know that I am the Lord.

<sup>a</sup> Zach. xiii. 2.—<sup>b</sup> A. M. 3416.

VER. 12. *Dry.* The canals were obstructed, (C.) which rendered cavalry useless. Herod. ii. 108.

VER. 13. *Memphis*, the capital of Lower Egypt, (C.) where the idol or bull (H.) Apis was fed. C.

VER. 14. *Taphnis*, or Tanis, famous for the miracles of Moses. C.—*Alexandria*. In the Heb. *No*, which was the ancient name of that city, which was afterwards rebuilt by Alexander the Great, and from his name called Alexandria. Ch.—Sept. “*Memphis or Diospolis*” (C.); or *Thebes*, capital of Higher Egypt (Boch.); though it seems rather a maritime town. Nah. iii. 8. C.

VER. 15. *Pelusium*. Heb. *Sin*, (H.) “muddy,” has the same import as *μηλος*. C.—The place is now called Damietta. H.

VER. 18. *Darkened*: war and misery shall ensue.—*Sceptres*, by dethroning priests.—*Pride*; overflowing of the Nile. See Jer. xl. 19.

VER. 20. *Year*, in which Jerusalem was taken. Pharao lost a battle. His

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*The Assyrian empire fell for their pride: the Egyptian shall fall in like manner.*

A ND it came to pass in the eleventh year, the third month, the first day of the month, that the word of the Lord came to me, saying:

2 Son of man, speak to Pharao, king of Egypt, and to his people: To whom art thou like, in thy greatness:

3 Behold, the Assyrian was like a cedar in Libanus, with fair branches, and full of leaves, of a high stature, and his top was elevated among the thick boughs.

4 The waters nourished him, the deep set him up on high, the streams thereof ran round about his roots, and it sent forth its rivulets to all the trees of the country.

5 Therefore was his height exalted above all the trees of the country: and his branches were multiplied, and his boughs were elevated because of many waters.

6 And when he had spread forth his shadow, all the fowls of the air made their nests in his boughs, and all the beasts of the forest brought forth their young under his branches, and the assembly of many nations dwelt under his shadow.

7 And he was most beautiful for his greatness, and for the spreading of his branches: for his root was near great waters.

8 The cedars in the paradise of God were not higher than he, the fir-trees did not equal his top, neither were the plane-trees to be compared with him for branches: no tree in the paradise of God, was like him in his beauty.

9 For I made him beautiful, and thick set with many branches: and all the trees of pleasure, that were in the paradise of God, envied him.

10 Therefore, thus saith the Lord God: Because he was exalted in height, and shot up his top green and thick, and his heart was lifted up in his height:

11 I have delivered him into the hands of the mighty one of the nations, he shall deal with him: I have cast him out according to his wickedness.

12 And strangers and the most cruel of the nations shall cut him down, and cast him away upon the mountains, and his boughs shall fall in every valley, and his branches shall be broken on every rock of the country: and all the people of the earth shall depart from his shadow, and leave him.

13 All the fowls of the air dwelt upon his ruins, and all the beasts of the field were among his branches.

14 For which cause none of the trees by the waters shall exalt themselves for their height: nor shoot up their

<sup>b</sup> A. M. 3416.

country was afterwards invaded, (C.) and his subjects rebelled. Ver. 21. H.—Part of the kingdom had been already subdued. 4 Kings xxiv. 7. W.

CHAP. XXXI. VER. 1. *Year*, about a month before the fall of Jerusalem.

VER. 3. *Assyrian*. The ruin of this great empire (C.) might have admonished the king of Egypt of his frail condition. H.—*Cedar*. Sept. “*cypress*.”—*Top*; the king of Nineveh. C.

VER. 4. *Roots*. Various nations paid tribute to the Assyrian, (S. Jer. C.) while he sent his troops, like *rivulets*, to keep all in subjection. Theod.

VER. 11. *I have delivered*. Here the time past is put for the future; i. e. *I shall deliver*.—*The mighty one*, &c., viz. Nabuchodonosor, who conquered both the Assyrians and Egyptians (Ch.); or rather his father, Nabopolassar, subdued the former. Ver. 3. H.

VER. 12. *Strangers*; revolted Assyrians. See Psal. xvii. 46.

VER. 13. *Branches*. The nations continued, but submitted to another master

tops among the thick branches and leaves, neither shall any of them that are watered stand up in their height: for they are all delivered unto death to the lowest parts of the earth, in the midst of the children of men, with them that go down into the pit.

15 Thus saith the Lord God: In the day when he went down to hell, I brought in mourning, I covered him with the deep: and withheld its rivers, and restrained the many waters: Libanus grieved for him, and all the trees of the field trembled.

16 I shook the nations with the sound of his fall, when I brought him down to hell with them that descend into the pit: and all the trees of pleasure, the choice and best in Libanus, all that were moistened with waters, were comforted in the lowest parts of the earth.

17 For they also shall go down with him to hell to them that are slain by the sword: and the arms of every one shall sit down under his shadow in the midst of the nations.

18 To whom art thou like, O thou that art famous and lofty among the trees of pleasure? Behold, thou art brought down with the trees of pleasure, to the lowest parts of the earth: thou shalt sleep in the midst of the uncircumcised, with them that are slain by the sword: this is Pharao, and all his multitude, saith the Lord God.

## CHAP. XXXII.

*The prophet's lamentation for the king of Egypt.*

AND it came to pass in the twelfth year,<sup>a</sup> in the twelfth month, in the first day of the month, that the word of the Lord came to me, saying:

2 Son of man, take up a lamentation for Pharao, the king of Egypt, and say to him: Thou art like the lion of the nations, and the dragon that is in the sea: and thou didst push with the horn in thy rivers, and didst trouble the waters with thy feet, and didst trample upon their streams.

3 Therefore, thus saith the Lord God: <sup>b</sup>I will spread out my net over thee with the multitude of many people, and I will draw thee up in my net.

4 And I will throw thee out on the land; I will cast thee away in the open field; and I will cause all the fowls of the air to dwell upon thee; and I will fill the beasts of all the earth with thee.

5 And I will lay thy flesh upon the mountains, and will fill thy hills with thy corruption.

6 And I will water the earth with thy stinking blood upon the mountains, and the valleys shall be filled with thee.

7 <sup>c</sup>And I will cover the heavens, when thou shalt be

<sup>a</sup> A. M. 3417, A. C. 587.—<sup>b</sup> Supra, xii. 13, and xvii. 20.

VER. 15. *Waters*, as if they bewailed his fate. C.

VER. 16. *Comforted*. The ghosts of princes who had been subject to Serac, seeing his fall, bore their own misfortune with greater content. In the grave there is no distinction of master and slave. C.—Surviving princes expected some emolument from the change. H.

VER. 17. *Arms*; those in power. Sept. “his seed.” Heb. *Zora*, (H.) means both.

CHAP. XXXII. VER. 1. *Twelfth*. He counts from the captivity of Jecho-nias, as Sedecias reigned only eleven years. W.

VER. 3. *Net*. Sept. “hook.” Chap. xxix. 4. C.

VER. 5. *Corruption*. Sept. “blood.” But *romuth* (H.) means rather “worms.” Syr. C.

VER. 7, 8. *Out*, like a candle, by death; *extinctus*. H.—The glory of Egypt

put out, and I will make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

8 I will make all the lights of heaven to mourn over thee, and I will cause darkness upon thy land, saith the Lord God, when thy wounded shall fall in the midst of the land, saith the Lord God.

9 And I shall provoke to anger the heart of many people, when I shall have brought in thy destruction among the nations upon the lands which thou knowest not.

10 And I will make many people to be amazed at thee, and their kings shall be horribly afraid for thee, when my sword shall begin to fly upon their faces: and they shall be astonished on a sudden, every one for his own life, in the day of their ruin.

11 For thus saith the Lord God: The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty I will overthrow thy multitude: all these nations are invincible: and they shall waste the pride of Egypt, and the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof, that were beside the great waters: and the foot of man shall trouble them no more, neither shall the hoof of beasts trouble them.

14 Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord God:

15 When I shall have made the land of Egypt desolate: and the land shall be destitute of her fulness, when I shall have struck all the inhabitants thereof: and they shall know that I am the Lord.

16 This is the lamentation, and they shall lament therewith: the daughters of the nation shall lament therewith: for Egypt, and for the multitude thereof they shall lament therewith, saith the Lord God.

17 And it came to pass in the twelfth year, <sup>a</sup>in the fifteenth day of the month, that the word of the Lord came to me, saying:

18 Son of man, sing a mournful song for the multitude of Egypt: and cast her down, *both* her, and the daughters of the mighty nations to the lowest part of the earth, with them that go down into the pit.

19 Whom dost thou excel in beauty? go down and sleep with the uncircumcised.

20 They shall fall in the midst of them that are slain with the sword: the sword is given, they have drawn her down, and all her people.

21 The most mighty among the strong ones shall speak to him from the midst of hell, they that went down with his helpers, and slept uncircumcised, slain by the sword.

<sup>c</sup> Isa. xiii. 10; Joel ii. 10, and iii. 15; Matt. xxiv. 29.—<sup>d</sup> A. M. 3417.

was so great, that at its fall the light of heaven seemed diminished. W.—Great desolation is thus intimated.

VER. 9. *Anger*, as they will not know why I have treated thee so severely; or rather, they shall be afraid for themselves. Ver. 10. C.

VER. 12. *Invincible*, when they wield God's sword. Cyrus easily conquered them. H.—Heb. “strong.” Sept. “pestiferous.”

VER. 14. *Oil*. It is very transparent. It seems the Nile was rendered muddy by cattle, &c.

VER. 15. *Fulness*, or all of it shall be desolate.

VER. 18. *Down*: announce this catastrophe. C.

VER. 21. *Most*. Sept. “giants shall say to thee: Remain in the depth of the pit. Whom dost thou excel? descend,” &c. H.—They vary much in this chapter from the Heb. S. Jer.—*Helpers*; Libyans, &c. Chap. xxx. 5. These shall come

22 Assur is there, and all his multitude: their graves are round about him, all of them slain, and that fell by the sword.

23 Whose graves are set in the lowest parts of the pit: and his multitude lay round about his grave: all of them slain, and fallen by the sword, they that heretofore spread terror in the land of the living.

24 There is Elam, and all his multitude, round about his grave, all of them slain, and fallen by the sword: that went down uncircumcised to the lowest parts of the earth: that caused their terror in the land of the living, and they have borne their shame with them that go down into the pit.

25 In the midst of the slain they have set him a bed among all his people: their graves are round about him: all these are uncircumcised, and slain by the sword: for they spread their terror in the land of the living, and have borne their shame with them that descend into the pit: they are laid in the midst of the slain.

26 There is Mosoch, and Thubal, and all their multitude: their graves are round about him: all of them uncircumcised, and slain, and falling by the sword, though they spread their terror in the land of the living.

27 And they shall not sleep with the brave, and with them that fell uncircumcised, that went down to hell with their weapons, and laid their swords under their heads, and their iniquities were in their bones: because they were the terror of the mighty in the land of the living.

28 So thou also shalt be broken in the midst of the uncircumcised, and shalt sleep with them that are slain by the sword.

29 There is Edom and her kings, and all her princes, who with their army are joined with them that are slain by the sword: and have slept with the uncircumcised, and with them that go down into the pit.

30 There are all the princes of the north, and all the hunters: who were brought down with the slain, fearing and confounded in their strength: who slept uncircumcised with them that are slain by the sword, and have borne their shame with them that go down into the pit.

31 Pharao saw them, and he was comforted concerning all his multitude, which was slain by the sword: Pharao, and all his army, saith the Lord God:

32 Because I have spread my terror in the land of the living, and he hath slept in the midst of the uncircumcised

<sup>a</sup> Supra, iii. 17.

to compliment the king. C.—After a battle, those of the same nation were buried together. Ver. 22. Theod.

VER. 27. *Not.* Some copies of Sept. omit the negation. Others render the Heb. “Have they not slept?” &c. These nations were deprived of military honours, dying like cowards; and therefore their swords were not placed with them in the grave. C.—It was customary to inter such things as the deceased had liked the most. C.

VER. 28. *Midst.* This threat would make great impression on the Egyptians, who were particularly solicitous to be buried with their fathers.

VER. 29. *Edom.* Sept. add, “and all the Assyrian princes.” Some copies omit Edom. H.—This nation had laid aside circumcision, which Hircan forced them to resume. They had been present at the siege of Jerusalem. Chap. xxxv. C.

VER. 30. *Hunters* of men, like Nemrod, the first king of Assyria. H.

VER. 32. *My.* Heb., Sept. “his,” (C.) alluding to the ravages of Necho (Grot.); though the Heb. may also signify *my*, as the Jews read Egypt, and Palestine, the *land of the living*, were filled with *terror*. After the latter had been chastised, Pharao might dread (C.) a worse fate (H.); and the multitudes slain before him might afford him some (C.) wretched consolation. H.

CHAP. XXXIII. VER. 2. *Take.* Before (chap. iii. 17) God made the choice,

with them that are slain by the sword: Pharao, and all his multitude, saith the Lord God.

### CHAP. XXXIII.

*The duty of the watchman appointed by God: the justice of God's ways: his judgments upon the Jews.*

A ND the word of the Lord came to me, saying: 2 Son of man, speak to the children of thy people, and say to them: When I bring the sword upon a land, if the people of the land take a man, one of their meanest, and make him a watchman over them:

3 And he see the sword coming upon the land, and sound the trumpet, and tell the people:

4 Then he that heareth the sound of the trumpet, whosoever he be, and doth not look to himself, if the sword come and cut him off, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and did not look to himself; his blood shall be upon him: but if he look to himself, he shall save his life.

6 And if the watchman see the sword coming, and sound not the trumpet, and the people look not to themselves, and the sword come and cut off a soul from among them; he indeed is taken away in his iniquity, but I will require his blood at the hand of the watchman.

7 <sup>b</sup>So thou, O son of man, I have made thee a watchman to the house of Israel: therefore, thou shalt hear the word from my mouth, and shalt tell it them from me.

8 When I say to the wicked: O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity, but I will require his blood at thy hand.

9 But if thou tell the wicked man, that he may be converted from his ways, and he be not converted from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Thou therefore, O son of man, say to the house of Israel: Thus you have spoken, saying: Our iniquities and our sins are upon us, and we pine away in them; how then can we live?

11 <sup>b</sup>Say to them: As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways; and why will you die, O house of Israel?

12 Thou therefore, O son of man, say to the children of thy people: The justice of the just shall not deliver

<sup>b</sup> Supra, xviii. 32.

(C.) as he does here, ver. 7. He confirms the authority of those who are appointed to govern.—*Meanest.* Lit. “last,” (H.) which seems to denote such as are chosen without regard to their dignity or obscurity in life. Gen. xlvi. 2, and 3 Kings xii. 31. C.

VER. 6. *Iniquity*, not regarding the admonitions of his pastor (chap. iii. 18. C.); or rather of conscience, when the guide proves faithless and silent, as in this instance. H.—The people were persuaded that none suffered except for some fault. Ver. 10; Jer. xxxi. 30; Dan. xiii. 52; Gen. xliv. 16. The author of the Book of Job takes great pains to remove this mistake. God sometimes sends crosses for a trial, (C.) and to increase the merit of his servants; though it be very true, (H.) “no one is miserable except he deserve it.” S. Aug.

VER. 10. *Live?* They suppose their case to be desperate, as their fathers had sinned. Chap. xviii. The prophet shows that none are punished except for their own faults, (C.) and that “each one has free-will to be saved or to be lost.” S. Jer.

VER. 11. *Desire.* The sinner’s damnation is not an object of God’s pleasure. Chap. xviii. 23. C.—He has an antecedent will to save all. He knocks at the door of our heart, (Apoc. iii. 20,) and if man do what depends on him, nothing will be wanting on the part of God. S. Tho. i. 2, q. 109, and 112. W

him, in what day soever he shall sin ; and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness ; and the just shall not be able to live in his justice, in what day soever he shall sin.

13 Yea, if I shall say to the just that he shall surely live, and he, trusting in his justice, commit iniquity, all his justices shall be forgotten ; and in his iniquity, which he hath committed, in the same shall he die.

14 And if I shall say to the wicked : Thou shalt surely die : and he do penance for his sin, and do judgment and justice ;

15 And if that wicked man restore the pledge, and render what he had robbed, and walk in the commandments of life, and do no unjust thing, he shall surely live, and shall not die.

16 None of his sins, which he hath committed, shall be imputed to him ; he hath done judgment and justice, he shall surely live.

17 And the children of thy people have said : The way of the Lord is not equitable : whereas, their own way is unjust.

18 For when the just shall depart from his justice, and commit iniquities, he shall die in them.

19 And when the wicked shall depart from his wickedness, and shall do judgments and justice, he shall live in them.

20 And you say : \*The way of the Lord is not right : I will judge every one of you according to his ways, O house of Israel.

21 And it came to pass in the twelfth year<sup>b</sup> of our captivity, in the tenth month, in the fifth day of the month, that there came to me one that was fled from Jerusalem, saying : The city is laid waste.

22 And the hand of the Lord had been upon me in the evening, before he that was fled came ; and he opened my mouth till he came to me in the morning, and my mouth being opened, I was silent no more.

23 And the word of the Lord came to me, saying :

24 Son of man, they that dwell in these ruinous places in the land of Israel, speak, saying : Abraham was one, and he inherited the land ; but we are many, the land is given us in possession.

25 Therefore say to them : Thus saith the Lord God : You that eat with the blood, and lift up your eyes to your uncleannesses, and that shed blood : shall you possess the land by inheritance ?

26 You stood on your swords, you have committed

<sup>a</sup> Supra, xviii. 25.—<sup>b</sup> A. M. 3417, A. C. 587.

abominations, and every one hath defiled his neighbour's wife : and shall you possess the land by inheritance ?

27 Say thou thus to them : Thus saith the Lord God : As I live, they that dwell in the ruinous places shall fall by the sword : and he that is in the field, shall be given to the beasts to be devoured : and they that are in holds and caves, shall die of the pestilence.

28 And I will make the land a wilderness and a desert, and the proud strength thereof shall fail ; and the mountains of Israel shall be desolate, because there is none to pass by them.

29 And they shall know that I am the Lord, when I shall have made their land waste and desolate, for all their abominations which they have committed.

30 And thou, son of man : the children of thy people, that talk of thee by the walls, and in the doors of the houses, and speak one to another, each man to his neighbour, saying : Come, and let us hear what is the word that cometh forth from the Lord.

31 And they come to thee, as if a people were coming in, and my people sit before thee : and hear thy words, and do them not : for they turn them into a song of their mouth, and their heart goeth after their covetousness.

32 And thou art to them as a musical song, which is sung with a sweet and agreeable voice : and they hear thy words, and do them not.

33 And when that which was foretold shall come to pass, (for behold it is coming,) then shall they know that a prophet hath been among them.

#### CHAP. XXXIV.

*Evil pastors are reproved : Christ, the true pastor, shall come and gather together his flock from all parts of the earth, and preserve it for ever.*

**A**ND the word of the Lord came to me, saying :

**A**ND the word of the Lord came to me, saying : 2 Son of man, prophesy concerning the shepherds of Israel ; prophesy, and say to the shepherds : Thus saith the Lord God :<sup>c</sup> Woe to the shepherds of Israel, that fed themselves : should not the flocks be fed by the shepherds ?

3 You eat the milk, and you clothed yourselves with the wool, and you killed that which was fat : but my flock you did not feed.

4 The weak you have not strengthened, and that which was sick you have not healed ; that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost : but you ruled over them with rigour, and with a high hand.

5 And my sheep were scattered, because there was no

<sup>c</sup> Jer. xxiii. 1; Supra, xiii. 3.

VER. 30. *Walls*, the resort of idle people. C.

VER. 31. *In* to a religious meeting. Chal. Perhaps they came on the sabbath to his house. Yet they made a jest and *song* of his instructions. C.—They heard them with pleasure, but did not reform their lives. H.

VER. 33. *Coming*. The desolation of Jerusalem, (H.) and what I have foretold, hath already taken place ; or, the news will presently arrive : as it did the following morning. Ver. 21. C.

CHAP. XXXIV. VER. 2. *Shepherds*. That is, princes, magistrates, chief priests, and scribes. Ch.—Excellent instructions are here given for all in authority. C.

VER. 4. *Healed*. God alone can restore to life. But pastors will not be excused by ignorance, if they know not the maladies and the remedies of their flock.—*Hand*. This was blamed in the Pharisees, and is contrary to the spirit of the gospel. Matt. xxiii. 4, and 1 Pet. v. 2.

VER. 5. *Field*. The people, being neglected, followed false prophets and idols. Their teachers were so far from striving to reclaim them, that they perhaps showed them the example. C.

VER. 17. *Equitable* ; as we are much more inclined to vice than to virtue. This argumentation is inconclusive, as God owes nothing to man ; and what good the latter does is an effect of his grace. The propensity to evil is no excuse, as man is still free.

VER. 21. *Twelfth*. Rom. Sept. "tenth." Syr. "eleventh year, . . . in the twelfth month ;" which Theodoret thinks more probable, as the city was taken on the ninth of the fourth month of that year. Yet even so, it is strange that the news should not arrive before.—*Captivity*. Here it is evident that the prophet dates from that event. Chap. i., &c. H.—As he prophesied on the very day when the city was besieged, (chap. xxiv. 2,) so (ver. 26) he foretold that one should come three years after to inform him of the capture. W.—Then the people would believe him, (chap. xxiv. 27. C.) and he would open his mouth boldly. Ver. 22. H.

VER. 25. *The blood*. It must be carefully extracted. Gen. ix. 4; Lev. vii. 26.—*Uncleannesses* ; idols, in which you trust.

VER. 26. *Swords*, thinking to live thereby, (Gen. xxvii. 40,) and to be secure. But I will disarm you. The pestilence shall find out those in the rocks. Ver. 27.

shepherd ; and they became the prey of all the beasts of the field, and were scattered.

6 My sheep have wandered in every mountain, and in every high hill ; and my flocks were scattered upon the face of the earth, and there was none that sought them ; there was none, I say, that sought them.

7 Therefore, ye shepherds, hear the word of the Lord :

8 As I live, saith the Lord God, forasmuch as my flocks have been made a spoil, and my sheep are become a prey to all the beasts of the field, because there was no shepherd ; for my shepherds did not seek after my flock, but the shepherds fed themselves, and fed not my flocks .

9 Therefore, ye shepherds, hear the word of the Lord :

10 Thus saith the Lord God : Behold, I myself *come* upon the shepherds, I will require my flock at their hand, and I will cause them to cease from feeding the flock any more ; neither shall the shepherds feed themselves any more : and I will deliver my flock from their mouth, and it shall no more be meat for them.

11 For thus saith the Lord God : Behold, I myself will seek my sheep, and will visit them.

12 As the shepherd visiteth his flock, in the day when he shall be in the midst of his sheep that were scattered ; so will I visit my sheep, and will deliver them out of all the places where they have been scattered, in the cloudy and dark day.

13 And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land ; and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land :

14 I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel ; there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel.

15 I will feed my sheep : and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost ; and that which was driven away, I will bring again ; and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve : and I will feed them in judgment.

17 And as for you, O my flocks, thus saith the Lord God : Behold, I judge between cattle and cattle, of rams and of he goats.

18 Was it not enough for you to feed upon good pastures ? but you must also tread down with your feet the residue of your pastures ; and when you drank the clearest water, you troubled the rest with your feet.

19 And my sheep were fed with that which you had

\* Isa. xl. 11 ; Osee iii. 5 ; John i. 45, and x. 11, and 14.

VER. 10. *Cease.* Both the leaders and the people were led into captivity.

VER. 13. *Land.* All this cannot be understood of the synagogue alone.

VER. 16. *Preserve,* (Sept. Syr.,) which seems more natural than Heb. and Chal. "destroy." I will not eat them, like bad shepherds. Ver. 3. C.

VER. 17. *Cattle.* The crimes of the pastors do not excuse the flock. In it there are people of different dispositions. The rich often destroy, and these are brought to an account. Ver. 24. C.

VER. 23. *David;* Christ, who is of the house of David. Ch.—That king had been dead long before, so that no Jew or heretic can deny but that the Messiah is here meant, as chap. xxxvii. 24, &c. W.

VER. 25. *Peace.* Christ pacifies all. Rom. xv. 33 ; Mic. v. 5 ; Eph. vi. 15.

trodden with your feet ; and they drank what your feet had troubled.

20 Therefore, thus saith the Lord God to you : Behold, I myself will judge between the fat cattle and the lean.

21 Because you thrusted with sides and shoulders, and struck all the weak cattle with your horns, till they were scattered abroad.

22 I will save my flock, and it shall be no more a spoil ; and I will judge between cattle and cattle.

23 \*AND I WILL SET UP ONE SHEPHERD OVER THEM, and he shall feed them, even my servant David ; he shall feed them, and he shall be their shepherd.

24 And I, the Lord, will be their God, and my servant David the prince, in the midst of them : I, the Lord, have spoken it.

25 And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land : and they that dwell in the wilderness, shall sleep secure the forests.

26 And I will make them a blessing round about my hill : and I will send down the rain in its season, there shall be showers of blessing.

27 And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be in their land without fear : and they shall know that I am the Lord, when I shall have broken the bonds of their yoke, and shall have delivered them out of the hand of those that rule over them.

28 And they shall be no more for a spoil to the nations ; neither shall the beasts of the earth devour them, but they shall dwell securely without any terror.

29 And I will raise up for them a bud of renown : and they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the Gentiles.

30 And they shall know that I, the Lord, their God, am with them, and *that they are* my people, the house of Israel, saith the Lord God.

31 \*And you my flocks, the flocks of my pasture, are men ; and I am the Lord your God, saith the Lord God.

### CHAP. XXXV.

*The judgment of Mount Seir, for their hatred of Israel.*

A ND the word of the Lord came to me, saying : 2 Son of man, set thy face against Mount Seir, and prophesy concerning it, and say to it :

3 Thus saith the Lord God : Behold, I come against thee, Mount Seir, and I will stretch forth my hand upon thee, and I will make thee desolate and waste.

4 I will destroy thy cities, and thou shalt be desolate ; and thou shalt know that I am the Lord.

\* John x. 11.

—*Beasts* : those who promote idolatry ; or, speaking of Christians, who teach heretical doctrine and persecute the Church. C.

VER. 29. *A bud of renown* (*germen nominatum*). He speaks of Christ, our Lord, the illustrious bud of the house of David, renowned over all the earth. See Jer. xxxiii. 15. Ch.—Sept., Syr., "a plant of peace." Chal. "established." C.

VER. 31. *Men.* What has been said of sheep (M.) relates to you.

CHAP. XXXV. VER. 2. *Face.* Address, or speak without fearing any man W.—*Seir* : Idumea. He speaks of its devastation, both by Nabuchodonosor on the side of Moab, and by the Machabees in what remained. Jer. xxvii. 7, and 1 Mac. iv. 60, and xiv. 33. C.

5 Because thou hast been an everlasting enemy, and hast shut up the children of Israel, in the hands of the sword in the time of their affliction, in the time of their last iniquity.

6 Therefore as I live, saith the Lord God, I will deliver thee up to blood, and blood shall pursue thee: and whereas thou hast hated blood, blood shall pursue thee.

7 And I will make Mount Seir waste and desolate; and I will take away from it him that goeth and him that returneth.

8 And I will fill his mountains with his men that are slain: in thy hills, and in thy valleys, and in thy torrents they shall fall that are slain with the sword.

9 I will make thee everlasting desolations, and thy cities shall not be inhabited: and thou shalt know that I am the Lord God.

10 Because thou hast said: The two nations, and the two lands shall be mine, and I will possess them by inheritance: whereas the Lord was there.

11 Therefore as I live, saith the Lord God, I will do according to thy wrath, and according to the envy which thou hast exercised in hatred to them: and I will be made known by them, when I shall have judged thee.

12 And thou shalt know that I, the Lord, have heard all thy reproaches, that thou hast spoken against the mountains of Israel, saying: They are desolate, they are given to us to consume.

13 And you rose up against me with your mouth, and have derogated from me by your words: I have heard them.

14 Thus saith the Lord God: When the whole earth shall rejoice, I will make thee a wilderness.

15 As thou hast rejoiced over the inheritance of the house of Israel, because it was laid waste, so will I do to thee: thou shalt be laid waste, O Mount Seir, and all Idumea: and they shall know that I am the Lord.

### CHAP. XXXVI.

*The restoration of Israel, not for their merits, but by God's special grace.  
Christ's baptism.*

A ND thou, son of man, prophesy to the mountains of Israel, and say: \*Ye mountains of Israel, hear the word of the Lord:

2 Thus saith the Lord God: Because the enemy hath said of you: Aha, the everlasting heights are given to us for an inheritance.

\* *Supra, vi. 3.*

VER. 5. *Enemy.* God revenges the injuries done to his Church, as if they were done to himself. Acts ix. 4. W.—The enmity of Jacob and of Esau seemed to commence in the womb, and was increased by the purchase of the birth-right, till Jacob's prudence disarmed his brother. Their descendants sought every opportunity to injure one another.

VER. 9. *Inhabited* for a considerable time, as chap. xxvi. 20.

VER. 10. *Two.* I will add the country of the Jews to my own, or will possess the land belonging to the kingdoms of Juda and of Israel. Their hopes were blasted. They never occupied any thing belonging to the Israelites, and what they had taken from Juda, as far as Hebron, was recovered.—*There,* witness of these designs, and guardian of his temple, &c.

VER. 11. *Wrath.* The Jews shall treat you as you have threatened to do unto them.—*By them,* my people. Sept. “to thee.”

VER. 13. *Derogated.* Sept. “bawled;” or Heb. “multiplied your words against me,” as if I could not protect my inheritance. H.—You would pretend to judge me, and to fathom my designs.

VER. 14. *Rejoice.* After the captivity, the Machabees shall conquer Edom.

CHAP. XXXVI. VER. 1. *Israel.* The restoration of the Jews and the redemption of Christ, constitute this fourth division. W.

3 Therefore prophesy, and say: Thus saith the Lord God: Because you have been desolate, and trodden under foot on every side, and made an inheritance to the rest of the nations, and are become the subject of the talk, and the reproach of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, to the brooks, and to the valleys, and to desolate places, and ruinous walls, and to the cities that are forsaken, that are spoiled, and derided by the rest of the nations round about.

5 Therefore thus saith the Lord God: In the fire of my zeal I have spoken of the rest of the nations, and of all Edom, who have taken my land to themselves, for an inheritance with joy, and with all the heart, and with the mind: and have cast it out to lay it waste.

6 Prophesy therefore concerning the land of Israel, and say to the mountains, and to the hills, to the ridges, and to the valleys: Thus saith the Lord God: Behold, I have spoken in my zeal, and in my indignation, because you have borne the shame of the Gentiles.

7 Therefore thus saith the Lord God: I have lifted up my hand, that the Gentiles who are round about you, shall themselves bear their shame.

8 But as for you, O mountains of Israel, shoot ye forth your branches, and yield your fruit to my people of Israel: for they are at hand to come.

9 For lo I am for you, and I will turn to you, and you shall be ploughed and sown.

10 And I will multiply men upon you, and all the house of Israel: and the cities shall be inhabited, and the ruinous places shall be repaired.

11 And I will make you abound with men and with beasts: and they shall be multiplied, and increase: and I will settle you as from the beginning, and will give you greater gifts than you had from the beginning: and you shall know that I am the Lord.

12 And I will bring men upon you, my people Israel, and they shall possess thee for their inheritance: and thou shalt be their inheritance, and shalt no more henceforth be without them.

13 Thus saith the Lord God: Because they say of you: Thou art a devourer of men, and one that suffocatest thy nation:

14 Therefore thou shalt devour men no more, nor destroy thy nation any more, saith the Lord God:

VER. 2. *Heights.* Sept. “deserts.” The mountains are often styled eternal, as being the best symbols of durability. Deut. xxviii. 15.

VER. 8. *Israel.* Some apply what follows to the captives returning: others, perceiving that the expressions were not then literally verified, have recourse to the reign of a thousand years. Others, again, explain the whole of Christ's Church. But some expressions refer to it, and others to the captives; which, though mixed together, induce no confusion, as what belongs to the Jews was a figure of what regarded Christ; and the predictions of the Messias might be applied to the Jews in an hyperbolical sense. S. Aug. Doct. iii. 34. S. Jer. M. T. C.

VER. 11. *Greater.* Sept. “similar.” H.—It would be difficult to show that the Jews arrived at greater eminence after the captivity than before, (C.) though they were less addicted to idolatry. Their kingdom was not independent: they had no prophets, &c. But the superior numbers and excellence of the Christian Church is manifest.

VER. 12. *Them.* Antiochus and the Romans laid waste the country (C.); and Adrian would not allow the Jews to come near Jerusalem. S. Jer. Eus. iv. 6.—The people were not indeed removed together, as they had been. But all this is verified only in the Church, which in the midst of persecutions always subsists. Theodoret thinks these promises were conditional with regard to the Jews.

15 Neither will I cause men to hear in thee the shame of the nations any more, nor shalt thou bear the reproach of the people, nor lose thy nation any more, saith the Lord God.

16 And the word of the Lord came to me, saying :

17 Son of man, when the house of Israel dwelt in their own land, they defiled it with their ways, and with their doings: their way was before me like the uncleanness of a menstrual woman.

18 And I poured out my indignation upon them for the blood which they had shed upon the land, and with their idols they defiled it.

19 And I scattered them among the nations, and they are dispersed through the countries: I have judged them according to their ways, and their devices.

20 And when they entered among the nations whither they went,<sup>a</sup> they profaned my holy name, when it was said of them: This is the people of the Lord, and they are come forth out of his land.

21 And I have regarded my own holy name, which the house of Israel had profaned among the nations to which they went in.

22 Therefore thou shalt say to the house of Israel: Thus saith the Lord God: It is not for your sake that I will do this, O house of Israel, but for my holy name's sake, which you have profaned among the nations whither you went.

23 And I will sanctify my great name, which was profaned among the Gentiles, which you have profaned in the midst of them: that the Gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes.

24 For I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land.

25 And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols.

26 <sup>b</sup>And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh.

27 And I will put my spirit in the midst of you: and I will cause you to walk in my commandments, and to keep my judgments, and do them.

28 And you shall dwell in the land which I gave to your fathers, and you shall be my people, and I will be your God.

29 And I will save you from all your uncleannesses; and I will call for corn, and will multiply it, and will lay no famine upon you.

30 And I will multiply the fruit of the tree, and the in-

<sup>a</sup> Isa. iii. 5; Rom. xi. 24.

VER. 20. *Land.* Yet their conduct is no better than that of infidels. Thus they throw the blame on the law, and upon God himself. Jer. xlvi. 9, &c. C.

VER. 25. *Water.* R. David and the Chal. explain this of the remission of sin; and all Christians understand it of baptism in water, remitting all offences. Eph. v. 26; Tit. iii. 5. W.—He alludes to the purification of the Jews, which prefigured baptism and penance, in which the blood of Christ is applied to our souls. This of course was only fulfilled in his Church.

VER. 26. *Flesh.* The Jews at their return fell not so often into the sins of idolatry, &c., of which the prophets complained. But yet they were far from answering this character. Great irregularities prevailed under Nehemias, and in

crease of the field, that you bear no more the reproach of famine among the nations.

31 And you shall remember your wicked ways, and your doings that were not good: and your iniquities, and your wicked deeds shall displease you.

32 It is not for your sakes that I will do this, saith the Lord God, be it known to you: be confounded, and ashamed at your own ways, O house of Israel.

33 Thus saith the Lord God: In the day that I shall cleanse you from all your iniquities, and shall cause the cities to be inhabited, and shall repair the ruinous places.

34 And the desolate land shall be tilled, which before was waste in the sight of all that passed by.

35 They shall say: This land *that was* untilled is become as a garden of pleasure: and the cities that were abandoned, and desolate, and destroyed, are peopled and fenced.

36 And the nations, that shall be left round about you, shall know that I, the Lord, have built up what was destroyed, and planted what was desolate, that I, the Lord, have spoken and done it.

37 Thus saith the Lord God: Moreover in this shall the house of Israel find me, that I will do *it* for them: I will multiply them as a flock of men.

38 As a holy flock, as the flock of Jerusalem in her solemn feasts: so shall the waste cities be full of flocks of men: and they shall know that I am the Lord.

### CHAP. XXXVII.

*A vision of the resurrection of dry bones, foreshowing the deliverance of the people from their captivity. Juda and Israel shall be all one kingdom under Christ. God's everlasting covenant with the Church.*

THE hand of the Lord was upon me, and brought me forth in the spirit of the Lord; and set me down in the midst of a plain that was full of bones.

2 And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceedingly dry.

3 And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God, thou knowest.

4 And he said to me: Prophesy concerning these bones: and say to them: Ye dry bones, hear the word of the Lord.

5 Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live.

6 And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin; and I will give you spirit, and you shall live, and you shall know that I am the Lord.

7 And I prophesied as he had commanded me: and as

<sup>b</sup> Supra, xi. 19.

the days of the Machabees the priests publicly worshipped idols. 1 Esd. ix., and 2 Esd. v. and viii., and 2 Mac. iv. and v. C.

VER. 37. *Find.* Heb. "seek." I will cause great multitudes to come to the solemn feasts. This was still more seen after the conversion of the Gentiles. C.

CHAP. XXXVII. VER. 1. *Spirit,* by a Divine impulse. He was not really removed. M. C.—*Bones.* "This passage is very famous." S. Jer.—It insinuates the liberation of the captives and of the Gentiles, as well as the mystery of the resurrection. W.

VER. 5. *Spirit.* That is, life, soul, and breath. Ch.—At the resurrection the same souls shall return to their respective bodies.

I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint.

8 And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them.

9 And he said to me: Prophesy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: Come spirit, from the four winds, and blow upon these slain, and let them live again.

10 And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army.

11 And he said to me: Son of man: All these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off.

12 Therefore prophesy, and say to them: Thus saith the Lord God: Behold, I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into the land of Israel.

13 And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people:

14 And shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land: and you shall know that I, the Lord, have spoken, and done it, saith the Lord God:

15 And the word of the Lord came to me, saying:

16 And thou, son of man, take thee a stick, and write upon it: Of Juda, and of the children of Israel, his associates: and take another stick, and write upon it: For Joseph, the stick of Ephraim, and for all the house of Israel, and of his associates.

17 And join them one to the other into one stick, and they shall become one in thy hand.

18 And when the children of thy people shall speak to thee, saying: Wilt thou not tell us what thou meanest by this?

19 Say to them: Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel that are associated with him: and I will put them together with the stick of Juda, and will make them one stick: and they shall be one in his hand.

20 And the sticks whereon thou hast written, shall be in thy hand, before their eyes.

21 And thou shalt say to them: Thus saith the Lord God: Behold, I will take the children of Israel from the midst of the nations whither they are gone; and I will

\* John x. 16.—b Isa. xl. 11; Jer. xxiii. 5; Supra, xxxiv. 23; Dan. ix. 24; John i. 45.

VER. 9. *Spirit*; wind or soul. The latter animates the body, as the grace (C.) of the Holy Spirit does the soul. H.

VER. 11. *Off*, like branches. Notwithstanding these desponding thoughts, God will restore his people, (W.) by means of Cyrus.

VER. 16. *Associates*. When Jeroboam caused the division, some of *Israel* adhered to *Juda*. The prophet glued the pieces of wood together, or ingrafted them one into the other, to show that all the people should be united, and the Jews and Gentiles concur to form one church. C. Rom. xi. 17.

VER. 22. *King*. The Jews were long without kings, after the captivity; then they were not of the tribe of *Juda*, and all did not return. Christ fulfills the prediction.

VER. 24. *David*; Christ, the *one Shepherd*, (John x.,) over all nations. W. *Shepherd*. David had been one. C.

VER. 25. *Ever*. Let the Jews show how this has been accomplished. We know that Christ preserves and rules his Church unto the end.

gather them on every side, and will bring them to their own land.

22 \* And I will make them one nation in the land on the mountains of Israel, and one king shall be king over them all; and they shall no more be two nations, neither shall they be divided any more into two kingdoms.

23 Nor shall they be defiled any more with their idols, nor with their abominations, nor with all their iniquities: and I will save them out of all the places in which they have sinned, and I will cleanse them; and they shall be my people, and I will be their God.

24 <sup>b</sup> And my servant David shall be king over them, and they shall have one shepherd; they shall walk in my judgments, and shall keep my commandments, and shall do them.

25 And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt, and they shall dwell in it, they and their children, and their children's children, for ever; and David, my servant, shall be their prince for ever.

26 <sup>c</sup> And I will make a covenant of peace with them, it shall be an everlasting covenant with them; and I will establish them, and will multiply them, and will set my sanctuary in the midst of them for ever.

27 And my tabernacle shall be with them: and I will be their God, and they shall be my people.

28 And the nations shall know that I am the Lord, the sanctifier of Israel, when my sanctuary shall be in the midst of them for ever.

### CHAP. XXXVIII.

*Gog shall persecute the Church in the latter days. He shall be overthrown.*

A ND the word of the Lord came to me, saying: <sup>d</sup> Son of man, set thy face against Gog, the land of Magog, the chief prince of Mosoch and Thubal: and prophesy of him,

3 And say to him: Thus saith the Lord God: Behold I come against thee, O Gog, the chief prince of Mosoch and Thubal.

4 And I will turn thee about, and I will put a bit in thy jaws; and I will bring thee forth, and all thy army, horses and horsemen, all clothed with coats of mail, a great multitude, armed with spears, and shields, and swords.

5 The Persians, Ethiopians, and Libyans with them, all with shields and helmets.

6 Gomer, and all his bands, the house of Thogorma, the northern parts, and all his strength, and many peoples with thee.

\* Psal. cix. 4, and cxvi. 2; John xii. 34.—<sup>d</sup> Infra, xxxix. 1; Apoc. xx. 7.

VER. 26. *Peace*. Can this regard the synagogue? Not a century passed without some flagrant misconduct, or chastisement. But our Saviour is the mediator of peace. Phil. iv. 7. C.

CHAP. XXXVIII. VER. 2. *Gog*. This name, which signifies *hidden* or *covered*, is taken in this place either for the persecutors of the Church of God in general, or some arch-persecutor in particular; such as antichrist shall be in the latter days. See Apoc. xx. 8. And what is said of the punishment of Gog, is verified by the unhappy ends of persecutors.—*Magog*. Scythia or Tartary, from whence the Turks and other enemies of the Church of Christ originally sprung. Ch.—This prophecy is very difficult. It seems literally to refer to Cambyses, who invaded Judea about seventy years after the temple had been destroyed, and perished by the hand of God, at Ecbatana, upon Mount Carmel. It is very usual with the prophets to give fictitious names; as the king of Tyre is called a *cherub* and Jerusalem *Ooliba*. Cambyses ruled over Scythia, in Iberia; styled Gogarone, by Strabo. xl. C

7 Prepare and make thyself ready, and all thy multitude that is assembled about thee: and be thou commander over them.

8 After many days thou shalt be visited: at the end of years thou shalt come to the land that is returned from the sword, and is gathered out of many nations, to the mountains of Israel, which have been continually waste: but it hath been brought forth out of the nations, and they shall all of them dwell securely in it.

9 And thou shalt go up and come like a storm, and like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus saith the Lord God: In that day projects shall enter into thy heart, and thou shalt conceive a mischievous design.

11 And thou shalt say: I will go up to the land which is without a wall, I will come to them that are at rest, and dwell securely: all these dwell without a wall, they have no bars nor gates:

12 To take spoils, and lay hold on the prey, to lay thy hand upon them that had been wasted, and afterwards restored, and upon the people that is gathered together out of the nations, which hath begun to possess and to dwell in the midst of the earth.

13 Saba, and Dedan, and the merchants of Tharsis, and all the lions thereof, shall say to thee: Art thou come to take spoils? behold, thou hast gathered thy multitude to take a prey, to take silver, and gold, and to carry away goods and substance, and to take rich spoils.

14 Therefore, thou son of man, prophesy and say to Gog: Thus saith the Lord God: Shalt thou not know, in that day, when my people of Israel shall dwell securely?

15 And thou shalt come out of thy place from the northern parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army.

16 And thou shalt come upon my people of Israel like a cloud, to cover the earth. Thou shalt be in the latter days, and I will bring thee upon my land; that the nations may know me, when I shall be sanctified in thee, O God, before their eyes.

17 Thus saith the Lord God: Thou then art he, of whom I have spoken in the days of old, by my servants, the prophets of Israel, who prophesied in the days of those times, that I would bring thee upon them.

18 And it shall come to pass in that day, in the day of the coming of Gog upon the land of Israel, saith the Lord God, that my indignation shall come up in my wrath.

19 And I have spoken in my zeal, and in the fire of

VER. 8. *Visited*, or rather "shalt visit" Judea. Chal. Grot.—Cambyses invaded Egypt twelve years after the Jews had returned, and came upon them two years later, designing to plunder them, at the instigation of their malevolent neighbours. He had sustained great losses in Egypt, and was arrived at Carmel when news was brought that the false Smerdis had declared himself king. See Herod. iii. 61.

VER. 12. *Midst*. Lit. "navel." Heb. "Thabor," intimating a mountain rising in a plain. Judg. ix. 7. C.

VER. 13. *Tharsis*. Sept. "Carthage, and all their villages." The merchants or naval forces of Cambyses spurred him forward, (see Psal. lxxvii. 6,) as well as the Arabs, Cuthites, &c. 1 Esd. iv. 8. C.

VER. 16. *Latter*. Antichrist shall persecute the Church at the end of the world. W.

my anger, that in that day there shall be a great commotion upon the land of Israel:

20 \*So that the fishes of the sea, and the birds of the air, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all men that are upon the face of the earth, shall be moved at my presence: and the mountains shall be thrown down, and the hedges shall fall, and every wall shall fall to the ground.

21 And I will call in the sword against him in all my mountains, saith the Lord God: every man's sword shall be pointed against his brother.

22 And I will judge him with pestilence, and with blood, and with violent rain, and vast hailstones: I will rain fire and brimstone upon him, and upon his army, and upon the many nations that are with him.

23 And I will be magnified; and I will be sanctified: and I will be known in the eyes of many nations; and they shall know that I am the Lord.

### CHAP. XXXIX.

*God's judgments upon Gog. God's people were punished for their sins: but shall be favoured with everlasting kindness.*

A ND thou, son of man, prophesy against Gog, and say. Thus saith the Lord God: Behold, I come against thee, O Gog, the chief prince of Mosoch and Thubal.

2 And I will turn thee round, and I will lead thee out, and will make thee go up from the northern parts; and will bring thee upon the mountains of Israel.

3 And I will break thy bow in thy left hand, and I will cause thy arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou and all thy bands, and thy nations that are with thee: I have given thee to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth to be devoured.

5 Thou shalt fall upon the face of the field; for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and on them that dwell confidently in the islands; and they shall know that I am the Lord.

7 And I will make my holy name known in the midst of my people Israel, and my holy name shall be profaned no more; and the Gentiles shall know that I am the Lord. the Holy One of Israel.

8 Behold, it cometh, and it is done, saith the Lord God; this is the day whereof I have spoken.

9 And the inhabitants shall go forth of the cities of Israel, and shall set on fire and burn the weapons, the shields, and the spears, the bows and the arrows, and the handstaves and the pikes; and they shall burn them with fire seven years.

\* Matt. xxiv. 29; Luke xxi. 25.

VER. 17. *Prophets*. See Isa. xiv., &c., xvi. 21, and xxvi. 1; Jer. xxx. 3, and 23; Joel ii. 30; iii. 1, &c.

VER. 21. *Sword*. The Jews were not in a condition to make resistance. C.—Cambyses had his brother Smerdis slain. But another was set on the throne whereupon, mounting his horse in a fury, he wounded himself with his sword in the thigh, which mortifying, caused his death after twenty days. Herod. iii. 21, &c. C

VER. 22. *Pestilence*. His wound might be thus described.—*Blood*. Thus was he punished for shedding that of innocent people. C.

CHAP. XXXIX. VER. 3. *Arrows*. Cambyses thought himself the most skilful at shooting. This was the usual weapon of the Persians (C.) and Parthians. R

VER. 6. *Islands*; in the naval forces, or in the places of his dominion where discord shall prevail. C.

VER. 9. *Years*: for a long time. Ver. 12 Little fuel is there necessary

10 And they shall not bring wood out of the countries, nor cut down out of the forests; for they shall burn the weapons with fire, and shall make a prey of them to whom they had been a prey, and they shall rob those that robbed them, saith the Lord God.

11 And it shall come to pass in that day, that I will give Gog a noted place for a sepulchre in Israel; the valley of the passengers on the east of the sea, which shall cause astonishment in them that pass by; and there shall they bury Gog, and all his multitude, and it shall be called the valley of the multitude of Gog.

12 And the house of Israel shall bury them for seven months, to cleanse the land.

13 And all the people of the land shall bury him, and it shall be unto them a noted day, wherein I was glorified, saith the Lord God.

14 And they shall appoint men to go continually about the land, to bury and to seek out them that were remaining upon the face of the earth, that they may cleanse it; and after seven months they shall begin to seek.

15 And they shall go about passing through the land; and when they shall see the bone of a man, they shall set up a sign by it, till the buriers bury it in the valley of the multitude of Gog.

16 And the name of the city shall be Amona, and they shall cleanse the land.

17 And thou, O son of man, saith the Lord God, say to every fowl, and to all the birds, and to all the beasts of the field: Assemble yourselves, make haste, come together from every side to my victim, which I slay for you, a great victim upon the mountains of Israel: to eat flesh, and drink blood.

18 You shall eat the flesh of the mighty, and you shall drink the blood of the princes of the earth: of rams, and of lambs, and of he-goats, and bullocks, and of all that are well fed and fat.

19 And you shall eat the fat till you be full, and shall drink blood till you be drunk of the victim which I shall slay for you.

20 And you shall be filled at my table with horses, and

\* Supra, xxxvi. 28.

VER. 11. *East* of the Mediterranean and of Carmel, the high road from Assyria to Egypt, (Gen. xxxvii. 2. C.) where the Romans had a station at Legion. Eus.—*Called*, or shall be. Isa. vii. 14, and lx. 14. C.—*Valley*. Sept. “Gai, the grave of Gog.” Prot. “the valley of Hamon-Gog.” Ver. 16. H.

VER. 12. *Land*, to prevent infection, and to comply with the law. Num. xix. 16.

VER. 13. *Day*. It does not occur in the calendar. Yet Conestor and the Carthusian mention *Cambysa*, the day when Bethulia was delivered. Jud. xvi. 31. The history of Judith may perhaps relate to the defeat of this prince. The embellishments will not injure the truth. The Jews immediately after his death recommence the building of the temple, (1 Esd. iv.; Agg. i. 14,) which they are forced to discontinue, till Hystaspes confirmed the decree of Cyrus. This was the grand object of their desires, and therefore the day when Cambyses fell was ever memorable to them. C. Diss.

VER. 15. *Buriers*. These might be foreign slaves, or Jews, who followed this employment. C.—They would be habitually (H.) unclean, and their company would be carefully avoided. Those who sought after the dead remains contracted no uncleanness. C.

VER. 16. *Amona*. Heb. *emune*, (H.) means “a multitude.” C.—Sept. “a place for many graves:” πολυνεκροιον. H.—So many would be buried there, that the place might justly receive such a name; though we find no such city in the neighbourhood. C.

VER. 23. *Sword*. I could as easily have protected them against the Chaldeans as against this prince, if their sins had not been in the way. C.

VER. 25. *Israel*. All who please may now return. Hystaspes was very favourable to them. He married Esther, raised Mardochai to great power, and

mighty horsemen, and all the men of war, saith the Lord God.

21 And I will set my glory among the nations: and all nations shall see my judgment that I have executed, and my hand that I have laid upon them.

22 And the house of Israel shall know that I am the Lord their God, from that day and forward.

23 And the nations shall know that the House of Israel were made captives for their iniquity, because they forsook me, and I hid my face from them: and I delivered them into the hands of their enemies, and they fell all by the sword.

24 I have dealt with them according to their uncleanness and wickedness, and hid my face from them.

25 Therefore, thus saith the Lord God: Now will I bring back the captivity of Jacob, and will have mercy on all the house of Israel: and I will be jealous for my holy name.

26 And they shall bear their confusion, and all the transgressions wherewith they have transgressed against me, when they shall dwell in their land securely, fearing no man:

27 And I shall have brought them back from among the nations, and shall have gathered them together out of the lands of their enemies, and shall be sanctified in them, in the sight of many nations.

28 \* And they shall know that I am the Lord their God, because I caused them to be carried away among the nations; and I have gathered them together unto their own land, and have not left any of them there.

29 And I will hide my face no more from them, for I have poured out my spirit upon all the house of Israel, saith the Lord God.

#### CHAP. XL.

*The prophet sees in a vision the rebuilding of the temple: the dimensions of several parts thereof.*

**I**N the five and twentieth year of our captivity, in the beginning of the year, the tenth day of the month, the fourteenth year<sup>b</sup> after the city was destroyed: in the self-same day the hand of the Lord was upon me, and he brought me thither.

\* A. M. 3430, A. C. 574.

sent Esdras into Judea with ample privileges. Many returned under him, Artaxerxes, and Alexander.

VER. 28. *There*, except such as refused to return. They have entire liberty. This and what follows was not fully accomplished till the propagation of the gospel. God wished all to embrace it; and though Israel has been partly blind, they will enter the Church after the Gentiles. Rom. xii. 26. C.

CHAP. XL. VER. 1. *Month*; April 30, A. 3430. Usher. C.—In explaining this last most obscure vision: I. The Jews say it was verified after the captivity. But thus the temple would be four miles round, and the city thirty-six, which never was the case. II. Hence more modern Jews assert it will be fulfilled by the Messias. III. Rejecting these errors, Lyran, &c. suppose that the promise was conditional, and that the sins of the Jews prevented the city and temple from being so large; and that the mystical temple of the Church is also insinuated, into which both Jews and Gentiles shall enter. IV. Though this opinion be probable, it seems better to follow S. Jerom, S. Greg., &c., who cannot apply all to the Old Testament, nor think that such a huge temple and city were indeed promised, but explain some parts of the captives at their return, as a figure of those redeemed by Christ, and brought into his Church, which is adorned with all graces. Yet the greatest part must be understood of the Church triumphant. W.—S. Jerom confesses his ignorance on this subject; and those who have come after him, though they imitate not his modesty, add little to dissipate the mist with which this vision is surrounded. If some things appear to be too grand for the temple of Solomon, and of Zorobabel, we must reflect that the prophet passes from the figure to the Church of Christ, which is not unusual. M.—Alcasar and Bossuet explain it wholly of the Church, so that the letter requires few notes. D.

2 In the visions of God he brought me into the land of Israel, and set me upon a very high mountain: upon which there was as the building of a city, bending towards the south.

3 And he brought me in thither: and behold a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed in his hand: and he stood in the gate.

4 And this man said to me: Son of man, see with thy eyes, and hear with thy ears, and set thy heart upon all that I shall show thee: for thou art brought hither that they may be shown to thee: declare all that thou seest to the house of Israel.

5 And behold *there was* a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits and a hand breadth: and he measured the breadth of the building one reed, and the height one reed.

6 And he came to the gate that looked toward the east, and he went up the steps thereof: and he measured the breadth of the threshold of the gate one reed; that is, one threshold was one reed broad:

7 And *every* little chamber *was* one reed long, and one reed broad: and between the little chambers *were* five cubits:

8 And the threshold of the gate by the porch of the gate within, was one reed.

9 And he measured the porch of the gate eight cubits, and the front thereof two cubits, and the porch of the gate was inward.

10 And the little chambers of the gate that looked eastward *were* three on this side, and three on that side: all three were of one measure, and the fronts of one measure, on both parts.

11 And he measured the breadth of the threshold of the gate ten cubits: and the length of the gate thirteen cubits:

12 And the border before the little chambers one cubit: and one cubit was the border on both sides: and the little chambers *were* six cubits on this side and that side.

13 And he measured the gate from the roof of one little chamber to the roof of another, in breadth five and twenty cubits: door against door.

14 He made also fronts of sixty cubits: and to the front the court of the gate on every side round about.

15 And before the face of the gate, which reached even the face of the porch of the inner gate, fifty cubits.

16 And slanting windows in the little chambers, and in their fronts, which *were* within the gate on every side

VER. 2. *Mountain*; Moria, in spirit. On the eastern side, the road to the city was level. Walls were added after the captivity, on the other sides. Jos. Bel. vi. 6.—*City*, the temple was so large.—*South*, to one coming from the north, though the temple lay on that side of the town. Psal. xlvi. 2. C.—Sept. read *mongod*, “over against,” instead of *mongob*, “south,” which has perplexed many. Houbig.

VER. 3. *Brass*: shining. H.—This angel waited for the prophet at the northern gate, but introduced him by that looking towards the east. Ver. 16.—*Line*. It seems never to have been used. C.

VER. 5. *Breadth*. Heb., Chal., Sept., “of six cubits, in a cubit and a palm;” intimating that the sacred cubit contained six palms, while the common one had only five, (chap. xliv. 13. W.) being half a yard (Arbuthnot); or the Hebrew cubit was a hand's breadth larger than the Babylonian, or about  $21\frac{1}{4}$  inches, (C.) which may be styled (M.) the sacred cubit. Arb. H.—*Reed*. This outer wall (C. M.) was to prevent any from falling down the precipice. It was about four yards nine inches in height, and thickness, being so solid in order that the ground might not give way. C.

round about: and in like manner there were also in the porches windows round about within, and before the fronts the representation of palm-trees.

17 And he brought me into the outward court, and behold *there were* chambers, and a pavement of stone in the court round about: thirty chambers encompassed the pavement.

18 And the pavement in the front of the gates, according to the length of the gates, was lower.

19 And he measured the breadth, from the face of the lower gate to the front of the inner court without, a hundred cubits to the east, and to the north.

20 He measured also both the length and the breadth of the gate of the outward court, which looked northward.

21 And the little chambers thereof, three on this side, and three on that side; and the front thereof, and the porch thereof, according to the measure of the former gate, fifty cubits long, and five and twenty cubits broad.

22 And the windows thereof, and the porch, and the gravings, according to the measure of the gate that looked to the east, and they went up to it by seven steps, and a porch was before it.

23 And the gate of the inner court was over against the gate of the north, and that of the east; and he measured from gate to gate a hundred cubits.

24 And he brought me out to the way of the south, and behold the gate that looked to the south; and he measured the front thereof, and the porch thereof, according to the former measures.

25 And the windows thereof, and the porches round about, as the other windows; the length was fifty cubits, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it; and a porch before the doors thereof; and there were graven palm-trees, one on this side, and another on that side, in the front thereof.

27 And *there was* a gate of the inner court towards the south; and he measured from gate to gate towards the south, a hundred cubits.

28 And he brought me into the inner court at the south gate; and he measured the gate according to the former measures.

29 The little chamber thereof, and the front thereof, and the porch thereof, with the same measures; and the windows thereof, and the porch thereof, round about it, *was* fifty cubits in length, and five and twenty cubits in breadth.

VER. 6. *Steps*. The ground was not quite level, which caused the buildings to rise one above another more elegantly. There were four great gates.

VER. 7. *Chamber*, for the porters, (C.) three on each side of the porch. Ver. 10. H.

VER. 11. *Thirteen*, or twenty-six feet high.

VER. 14. *Cubits* high, or else the elevation is no where specified. C.

VER. 16. *Slanting*, or “lattice.” Sept. “dark.” See 3 Kings vii. 4. H.—They were larger within, to afford light, as in Solomon's temple, and in castles.—*About*. The other gates had the like ornaments. C.

VER. 17. There were *chambers*. *Gazophylacia*, so called, because the priests and Levites kept in them the stores and vessels that belonged to the temple. Ch.—They went all round the courts. The women were in the second story. Villalpand and Capel, who are deemed the most accurate, suppose that there were no chambers below, but an open gallery. There seem, however, to have been chambers also Chap. viii. 7. C.

VER. 18. *Lower*. So that there was a step up to the threshold. H.

30 And the porch round about *was* five and twenty cubits long, and five cubits broad.

31 And the porch thereof to the outward court, and the palm-trees thereof in the front: and there were eight steps to go up to it.

32 And he brought me into the inner court by the way of the east; and he measured the gate according to the former measures.

33 The little chamber thereof, and the front thereof, and the porch thereof as before; and the windows thereof, and the porches thereof, round about *it*, *was* fifty cubits long, and five and twenty cubits broad.

34 And the porch thereof, that is, of the outward court; and the graven palm-trees in the front thereof, on this side and on that side; and the going up thereof was by eight steps.

35 And he brought me into the gate that looked to the north; and he measured according to the former measures.

36 The little chamber thereof, and the front thereof, and the porch thereof, and the windows thereof, round about *it*, *was* fifty cubits long, and five and twenty cubits broad.

37 And the porch thereof looked to the outward court; and the graving of palm-trees, in the front thereof, *was* on this side and on that side; and the going up to it was by eight steps.

38 And at every chamber was a door in the fore fronts of the gates; there they washed the holocaust.

39 And in the porch of the gate were two tables on this side, and two tables on that side; that the holocaust, and the sin-offering, and the trespass-offering might be slain thereon.

40 And on the outward side, which goeth up to the entry of the gate that looketh toward the north, *were* two tables; and at the other side, before the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side: at the sides of the gate were eight tables, upon which they slew *the victims*.

42 And the four tables for the holocausts were made of square stones; one cubit and a half long, and one cubit and a half broad, and one cubit high, to lay the vessels upon, in which the holocaust, and the victim is slain.

43 And the borders of them *were* of one hand breadth, turned inwards round about: and upon the tables *was* the flesh of the offering.

44 And without the inner gate *were* the chambers of the singing men in the inner court, which was on the side

VER. 30. *Five cubits*. The parallel passages would intimate "fifty." C. Villalp.—But the texts all read five, and Maldonat understands the four vacant spaces between the chambers. Ver. 7. M.

VER. 38. *Gates*. Heb. is very obscure. The holocausts were slain on the north side of the altar. Lev. i. 11.

VER. 43. *Borders*, to prevent any thing falling. Chal., &c. have "hooks."

VER. 46. *Altar*. Not on actual service, (chap. xli. 13,) but to prepare the victims.

VER. 48. *That side*. Sept. add, "and the opening (*εὐρος*, width) of the gate was fourteen cubits, and the breadth (projections, *επωμύδες*) of the," &c. (H.) ; or the wall on each side of the door was three cubits, so that the porch was twenty cubits broad. C.

VER. 49. *Eleven*. 3 Kings vi. says *ten*. The exact breadth was ten and a half, (Vill. T.) or what the pavement covered is there specified according to some. Sept. Rom. has "twelve." But the edit. of Basil reads more correctly, ten. C.—Yet both ten and eleven may be right, if this temple be different. H.

of the gate that looketh to the north; and their prospect was towards the south, one at the side of the east gate, which looked toward the north.

45 And he said to me: This chamber, which looketh towards the south, shall be for the priests that watch in the wards of the temple.

46 But the chamber that looketh towards the north, shall be for the priests that watch over the ministry of the altar. These are the sons of Sadoc, who, among the sons of Levi, come near to the Lord, to minister to him.

47 And he measured the court a hundred cubits long, and a hundred cubits broad, four-square; and the altar *that was* before the face of the temple.

48 And he brought me into the porch of the temple; and he measured the porch five cubits on this side, and five cubits on that side; and the breadth of the gate three cubits on this side, and three cubits on that side.

49 And the length of the porch *was* twenty cubits and the breadth eleven cubits, and there were eight steps to go up to it. And there were pillars in the fronts: one on this side, and another on that side.

#### CHAP. XLI.

*A description of the temple, and of all the parts of it.*

A ND he brought me into the temple, and he measured *the fronts* six cubits broad on this side, and six cubits on that side, the breadth of the tabernacle.

2 And the breadth of the gate was ten cubits; and the sides of the gate five cubits on this side, and five cubits on that side; and he measured the length thereof forty cubits, and the breadth twenty cubits.

3 Then going inward he measured the front of the gate two cubits; and the gate six cubits; and the breadth of the gate seven cubits.

4 And he measured the length thereof twenty cubits, and the breadth twenty cubits, before the face of the temple; and he said to me: This is the holy of holies.

5 And he measured the wall of the house six cubits, and the breadth of *every side chamber* four cubits round about the house on every side.

6 And the side chambers one by another, were twice thirty-three; and they bore outwards, that they might enter in through the walls of the house in the sides round about, to hold in, and not to touch the wall of the temple.

7 And there was a broad passage round about, going up by winding stairs, and it led into the upper loft of the temple all round; therefore was the temple broader in the higher parts; and so from the lower parts they went to the higher by the midst.

CHAP. XLI. VER. 1. *The temple*. This plan of a temple, which was here shown to the prophet in a vision, partly had relation to the material temple, which was to be rebuilt; and partly, in a mystical sense, to the spiritual temple of God, the Church of Christ. Ch.

VER. 3. *Front*, or door-posts. The temple was twenty cubits broad.

VER. 6. *One by another*, or *one over another*: literally, *side to side*, or *side upon side*. Ch.—The word *side* is here equivocal, like Heb. *tsolā*, sometimes denoting the boards, and at other times the apartments round the temple, except on the west, over against the sanctuary, which seems to be the case here. It is true we shall not easily find sixty-six chambers. But the Heb., &c. have only thirty-three. C.—*Twice*. Heb. *pāmim*. Yet he afterwards places in his commentary, *pedes*, "thirty-three feet, that is, twenty-two cubits," though feet be never used at all as a measure in Scripture. Houbigant.

VER. 7. *Broader*, as the wall was not so thick. H.

VER. 9. *House*. Because these side chambers were in the very walls of the temple all around: or it may also be rendered, (more agreeably to the Heb.,) as

8 And I saw in the house the height round about, the foundations of the side chambers, which were the measure of a reed, the space of six cubits :

9 And the thickness of the wall for the side chamber without, which was five cubits ; and the inner house was within the side chambers of the house.

10 And between the chambers was the breadth of twenty cubits round about the house on every side.

11 And the door of the side chambers was turned towards the place of prayer : one door was toward the north, and another door was toward the south : and the breadth of the place for prayer, was five cubits round about.

12 And the building that was separate, and turned to the way that looked toward the sea, was seventy cubits broad : and the wall of the building, five cubits thick round about : and ninety cubits long.

13 And he measured the length of the house, a hundred cubits : and the separate building, and the walls thereof, a hundred cubits in length.

14 And the breadth before the face of the house, and of the separate place toward the east, a hundred cubits.

15 And he measured the length of the building over against it, which was separated at the back of it : and the galleries on both sides a hundred cubits : and the inner temple, and the porches of the court.

16 The thresholds, and the oblique windows, and the galleries round about on three sides, over against the threshold of every one, and floored with wood all round about : and the ground was up to the windows, and the windows were shut over the doors.

17 And even to the inner house, and without all the wall round about, within and without, by measure.

18 And there were cherubims and palm-trees wrought, so that a palm-tree was between a cherub and a cherub, and every cherub had two faces.

19 The face of a man was toward the palm-tree on one side, and the face of a lion was toward the palm-tree on the other side : set forth through all the house round about.

20 From the ground even to the upper parts of the gate, were cherubims and palm-trees wrought in the wall of the temple.

21 The threshold was four-square, and the face of the sanctuary, sight to sight.

22 The altar of wood was three cubits high : and the length thereof was two cubits : and the corners thereof, and the length thereof, and the walls thereof, were of wood. And he said to me : This is the table before the Lord.

us to signify, that the thickness of the wall for the side chambers within was the same as that of the wall without ; that is, equally five cubits. Ch.—Prot. “ and that which was left, was the place of the side chambers that were within.” H.

VER. 11. *Prayer*, or “separated ;” *monē*, (H.) the inner house. Ver. 9.

VER. 13. *Separate*, different from that, ver. 9, (C. Heb. *gozre*. H.) between the temple and the priests’ apartments, which it may also designate, (C.) unless it (H.) mean the temple itself, which was divided from the rest, (M.) and set aside for *prayer*, &c. H.

VER. 16. *About*. Thus he intimates the inner temple, which was covered with boards.

VER. 18. *Two*. Before, he describes them with four faces. But they varied, (Exod. xxv. 18,) or the other two might be against the wall. C.—The cherub signified “knowledge,” and the palm-tree victory, to show that man must be retracted with Divine knowledge, and so fight for the victory. The face of man

23 And there were two doors in the temple, and in the sanctuary.

24 And in the two doors on both sides were two little doors, which were folded within each other. for there were two wickets on both sides of the doors.

25 And there were cherubims also wrought in the doors of the temple, and the figures of palm-trees, like as were made on the walls : for which cause also the planks were thicker in the front of the porch without.

26 Upon which were the oblique windows, and the representation of palm-trees on this side and on that side in the sides of the porch : according to the sides of the house, and the breadth of the walls.

## CHAP. XLII.

*A description of the courts, chambers, and other places belonging to the temple.*

AND he brought me forth into the outward court, by the way that leadeth to the north, and he brought me into the chamber that was over against the separate building, and over against the house toward the north.

2 In the face of the north door was the length of a hundred cubits : and the breadth of fifty cubits.

3 Over against the twenty cubits of the inner court, and over against the pavement of the outward court that was paved with stone, where there was a gallery joined to a triple gallery.

4 And before the chambers was a walk ten cubits broad, looking to the inner parts of a way of one cubit. And their doors were toward the north :

5 Where were the store-chambers lower above : because they bore up the galleries, which appeared above out of them from the lower parts, and from the midst of the building.

6 For they were of three stories, and had not pillars, as the pillars of the courts : therefore did they appear above out of the lower places, and out of the middle places, fifty cubits from the ground.

7 And the outward wall that went about by the chambers, which were towards the outward court on the forepart of the chambers, was fifty cubits long.

8 For the length of the chambers of the outward court was fifty cubits : and the length before the face of the temple, a hundred cubits.

9 And there was under these chambers, an entrance from the east, for them that went into them out of the outward court.

10 In the breadth of the outward wall of the court that was toward the east, over against the separate building, and there were chambers before the building.

implied that Christ would suffer, and that of a lion announced that he would overcome all his enemies. W.

VER. 21. *The threshold was four-square*. That is, the gate of the temple was four-square, and so placed as to answer the gate of the sanctuary within. Ch.

VER. 22. *Table*, or altar of incense, larger than that of Moses. Exod. xxx. 1.

VER. 23. *Sanctuary*. One folding door opened into it, the other into the temple.

CHAP. XLII. VER. 1. *Outward*, with respect to the temple. It is styled inner court, with reference to that of the people.—*Separate*. Chap. xli. 9.

VER. 3. *Triple*, one over another, (ver. 6,) or on a level with the priests’ court.

VER. 4. *One cubit*, projecting out perhaps for seats, or for the pilasters.

VER. 6. *Fifty cubits*. We only allow thirty, as this is not in Heb., &c. The text, ver. 10 and 12, seem incorrect. C.

11 And the way before them *was* like the chambers which were toward the north: they were as long as they, and as broad as they: and all the going into them, and their fashions, and their doors were alike.

12 According to the doors of the chambers that were toward the south: there was a door in the head of the way, which way was before the porch, separated towards the east as one entereth in.

13 And he said to me: The chambers of the north, and the chambers of the south, which are before the separate building: they are holy chambers, in which the priests shall eat, that approach to the Lord into the holy of holies: there shall they lay the most holy things, and the offering for sin, and for trespass: for it is a holy place.

14 And when the priests shall have entered in, they shall not go out of the holy places into the outward court: but there they shall lay their vestments, wherein they minister, for they are holy: and they shall put on other garments, and so they shall go forth to the people.

15 Now when he had made an end of measuring the inner house, he brought me out by the way of the gate that looked toward the east: and he measured it on every side round about.

16 And he measured toward the east, with the measuring reed, five hundred reeds with the measuring reed round about.

17 And he measured toward the north, five hundred reeds, with the measuring reed round about.

18 And towards the south he measured five hundred reeds, with the measuring reed round about.

19 And toward the west he measured five hundred reeds, with the measuring reed.

20 By the four winds he measured the wall thereof on every side round about, five hundred cubits long, and five hundred cubits broad, making a separation between the sanctuary and the place of the people.

### CHAP. XLIII.

*The glory of God returns to the new temple. The Israelites shall no more profane God's name by idolatry: the prophet is commanded to show them the dimensions, and form of the temple, and of the altar, with the sacrifices to be offered thereon.*

AND he brought me to the gate that looked towards the east.

2 And behold the glory of the God of Israel came in

<sup>a</sup> *Supra, ix. 1.*

VER. 14. *People.* Chap. xliv. 17; Exod. xxxiii. 42. Christian priests use their vestments only when they are officiating. Durand and Durant Rit. ii. 9. C.

VER. 16. *Five.* Heb. *amuth* should be *mauth*, "three hundred, as it is printed (yet not in the Prot. version. H.) thrice just after, and as it is writ here in MS. 4, Camb. i. 2." Kennicott.—*Reeds.* Sept. "cubits," as Heb., S. Jer., &c. insinuate.

VER. 20. *Cubits.* This confirms the former correction. Ver. 16. H.—Heb. has only, "of five hundred." Maldonat and A. Lapide would understand *reeds*, to agree with what goes before. M.

CHAP. XLIII. VER. 2. *Majesty.* The world is enlightened by the preaching of the gospel; and the Church triumphant shall shine in perfection, when that which is sown in corruption shall put on incorruption. 1 Cor. xv. S. Jer.

VER. 3. *He came.* Heb. "I came *to* destroy (Sept. to anoint) the city," marking such as should be spared. Chap. ix. The glorious chariot entered by the eastern gate, and the prophet followed to the court of the priests. Ver. 5, 13. C.

VER. 7. *Said.* The Lord spoke, (Chal., Theod.,) or the angel, (S. Jer.,) in human shape. H.—He addresses the prophet, ver. 12 to chap. xliv. 5, though what follows immediately seems to belong to the Lord, (C.) in whose name he speaks.—*Name.* God hath abandoned the synagogue, but will remain with his Church unto the end. Matt. xxiii. 38, and xxviii. 20.—*Carcasses.* Idols, according to some; or rather by the kings being buried on Sion. This is no where else

by the way of the east: and his voice was like the noise of many waters, and the earth shone with his majesty.

3 <sup>a</sup>And I saw the vision according to the appearance which I had seen when he came to destroy the city: and the appearance was according to the vision<sup>b</sup> which I had seen by the river Chobar: and I fell upon my face.

4 And the majesty of the Lord went into the temple by the way of the gate that looked to the east.

5 And the spirit lifted me up, and brought me into the inner court: and behold the house was filled with the glory of the Lord.

6 And I heard one speaking to me out of the house, and the man that stood by me,

7 Said to me: Son of man, the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel for ever: and the house of Israel shall no more profane my holy name, they and their kings by their fornications, and by the carcasses of their kings, and by the high places.

8 They who have set their threshold by my threshold, and their posts by my posts: and there was *but* a wall between me and them: and they profaned my holy name by the abominations which they committed: for which reason I consumed them in my wrath.

9 Now, therefore, let them put away their fornications, and the carcasses of their kings far from me: and I will dwell in the midst of them for ever.

10 But thou, son of man, show to the house of Israel the temple, and let them be ashamed of their iniquities, and let them measure the building:

11 And be ashamed of all that they have done. Show them the form of the house, and of the fashion thereof, the goings out, and the comings in, and the whole plan thereof, and all its ordinances, and all its order, and all its laws, and thou shalt write it in their sight: that they may keep the whole form thereof, and its ordinances, and do them.

12 This is the law of the house upon the top of the mountain: All its border round about is most holy; this then is the law of the house.

13 And these are the measures of the altar by the truest cubit, which is a cubit and a hand breadth: the bottom thereof was a cubit, and the breadth a cubit: and the border thereof unto its edge, and round about, one hand breadth: and this was the trench of the altar.

<sup>b</sup> *Supra, i. 2.*

reprehended; neither is their building too near the temple, which the prophet here condemns. Ver. 8. C.

VER. 8. *Wall.* The kings of Juda had a door communicating with the temple, by which they entered on the west. It was guarded by Levites. 1 Par. xxvi. 16. Ezechiel places no door on that side.

VER. 9. *Carcasses.* Lit. "ruins." H.—The remains of the dead were probably not disturbed; but no more, that we know of, were placed on Sion. C.—*Kings* may signify idols, Moloc, &c., which they had worshipped, and which some had even placed in the holy place, to the nation's ruin. H.

VER. 10. *Measure,* that they may be convinced of their ingratitude, (M., which has deprived them of so noble a structure, and put them under the necessity of beginning so great a work again. It required all the exertions of the prophets to make them go forward with it. Agg. i. H.

VER. 12. *Border.* Nothing but the temple shall be on this mountain. It shall be wholly consecrated to the Lord. This was ill observed. The Asmonean princes erected the famous tower Antonia, at the north side. Jos. See ver. 8.

VER. 13. *By.* Heb. "by cubits" This cubit is a *common* cubit, &c. The Babylonian, (H.) or sacred one, was a palm longer. W. Chap. xl. 5.—*Breadth.* It was the same as the depth, being designed to convey the blood by a conduit to the torrent Cedron.—*Trench,* or *bottom* aforesaid. Sept. "the height." H.—Chal. "disposition of the altar," which seems best.

14 And from the bottom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim to the greater brim four cubits, and the breadth one cubit.

15 And the ariel itself was four cubits: and from the ariel upward were four horns.

16 And the ariel was twelve cubits long, and twelve cubits broad, four-square, with equal sides.

17 And the brim was fourteen cubits long, and fourteen cubits broad in the four corners thereof: and the crown round about it was half a cubit, and the bottom of it one cubit round about: and its steps turned toward the east.

18 And he said to me: Son of man, thus saith the Lord God: These are the ceremonies of the altar, in what day soever it shall be made: that holocausts may be offered upon it, and blood poured out.

19 And thou shalt give to the priests, and the Levites, that are of the race of Sadoc, who approach to me, saith the Lord God, to offer to me a calf of the herd for sin.

20 And thou shalt take of his blood, and shalt put it upon the four horns thereof, and upon the four corners of the brim, and upon the crown round about: and thou shalt cleanse, and expiate it.

21 And thou shalt take the calf, that is offered for sin: and thou shalt burn him in a separate place of the house without the sanctuary.

22 And in the second day thou shalt offer a he-goat without blemish for sin: and they shall expiate the altar, as they expiated it with the calf.

23 And when thou shalt have made an end of the expiation thereof, thou shalt offer a calf of the herd without blemish, and a ram of the flock without blemish.

24 And thou shalt offer them in the sight of the Lord: and the priests shall put salt upon them, and shall offer them a holocaust to the Lord.

25 Seven days shalt thou offer a he-goat for sin daily: they shall offer also a calf of the herd, and a ram of the flock without blemish.

26 Seven days shall they expiate the altar, and shall cleanse it: and they shall consecrate it.

27 And the days being expired, on the eighth day and thenceforward, the priests shall offer your holocausts upon the altar, and the peace-offerings: and I will be pacified towards you, saith the Lord God.

VER. 14. *Cubit.* They were each a cubit broad, but this *greater* means higher up. Some assert that the priests stood on this base to avoid treading on the altar, when they placed the wood or victims. But it would be too low; and steps were made for that purpose. The altar was ten, or rather twelve cubits high, and as many broad. Solomon's was ten high and twenty broad. Herod's was a square of forty cubits, raised fifteen from the ground. C.

VER. 15. *The ariel.* That is, the altar itself, or rather the highest part of it, upon which the burnt-offerings were laid. In the Heb. it is *harel*, that is, *the mountain of God*; but in the following verse *haariel*, that is, *the lion of God*; a figure, from its consuming, and as it were devouring the sacrifices as a lion devours its prey. Ch.—Fire descending sometimes from heaven. S. Jer. W.—It also appeared like a little *mountain* in the court. See Isa. xxix. 1. The altar was probably made of brass, like Solomon's.

VER. 17. *Crown*, which was usually placed round altars and tables, that nothing might fall down.—*Bottom* of the altar, or base, mentioned ver. 13.—*Steps*, boarded on each side. Exod. xx. 26.

VER. 19. *Levites.* Heb. “of the race of Levi, of the family of Sadoc.” He had obtained the dignity under Saul, (C.) and after the deposition of Abiathar, under Solomon, (3 Kings ii. 26. H.) his posterity always preserved it. C. Diss.

VER. 21. *Sanctuary*, out of the precincts of the temple, but on the mountain. Lev. iv. 3, and vi. 11. C.

CHAP. XLIV.

*The east gate of the sanctuary shall be always shut. The uncircumcised shall not enter into the sanctuary: nor the Levites that have served idols: but the sons of Sadoc shall do the priestly functions, who stood firm in the worst of times.*

AND he brought me back to the way of the gate of the outward sanctuary, which looked towards the east: and it was shut.

2 And the Lord said to me: This gate shall be shut: it shall not be opened, and no man shall pass through it: because the Lord, the God of Israel, hath entered in by it, and it shall be shut.

3 For the prince. The prince himself shall sit in it, to eat bread before the Lord: he shall enter in by the way of the porch of the gate, and shall go out by the same way.

4 And he brought me by the way of the north gate in the sight of the house: and I saw, and behold the glory of the Lord filled the house of the Lord: and I fell on my face.

5 And the Lord said to me: Son of man, attend with thy heart, and behold with thy eyes, and hear with thy ears all that I say to thee concerning all the ceremonies of the house of the Lord, and concerning all the laws thereof: and mark well the ways of the temple, with all the goings out of the sanctuary.

6 And thou shalt say to the house of Israel, that provoketh me: Thus saith the Lord God: Let all your wicked doings suffice you, O house of Israel:

7 In that you have brought in strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to defile my house: and you offer my bread, the fat, and the blood: and you have broken my covenant by all your wicked doings.

8 And you have not kept the ordinances of my sanctuary: but you have set keepers of my charge in my sanctuary for yourselves.

9 Thus saith the Lord God: No stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary, no stranger that is in the midst of the children of Israel.

10 Moreover, the Levites that went away far from me, when the children of Israel went astray, and have wandered from me after their idols, and have borne their iniquity:

11 They shall be officers in my sanctuary, and door keepers of the gates of the house, and ministers to the

VER. 26. *Consecrate it.* Lit. “fill his hand;” that is, dedicate and apply it to holy service, (Ch.) as the Heb., &c. speak of the altar. Sept. “they shall fill their hands,” seems more natural, (Exod. xxviii. 41,) and is adopted by Pagn. Vat., &c. C.

CHAP. XLIV. VER. 2, 3. *Opened.* No man perfectly understands the Scriptures but the Son of God. Matt. xi. 27. S. Jer.—This also insinuates that Mary ever remained a pure virgin. S. Aug., &c. W.—*Shut*, even for the prince.

VER. 5. *Ways*, or “the going in,” and all that concerns the temple and sacrifices.

VER. 7. *Flesh.* People of this description were not to enter the temple, which is here called the *sanctuary*, even though they adored God. In some cases pagans were admitted into any part, except the most holy.—*Doings.* You observe the exterior, and not the spirit of religion.

VER. 8. *Yourselves*, out of ambition, contrary to the regulations of David. C.

VER. 10. *Levites*, or priests, (H.) who were seduced by Jeroboam, or offered victims on the high places. 4 Kings xxiii. 9. Such lost their privileges, and were condemned to serve in the meanest offices. It seems the race of Ithamar was alone guilty, and the threat against his house was now put in execution. 1 King ii. 39, and iii. 14; Lev. xxi. 17, and 2 Esd. vii. 64. C.

VER. 11. *Slay.* Levites might do this, but the priests poured the blood round the altar. Ver. 15 They could not well slay all the victims.

house: they shall slay the holocausts, and the victims of the people: and they shall stand in their sight, to minister to them.

12 Because they ministered to them before their idols, and were a stumblingblock of iniquity to the house of Israel: therefore have I lifted up my hand against them, saith the Lord God, and they shall bear their iniquity:

13 And they shall not come near to me, to do the office of priest to me, neither shall they come near to any of my holy things that are by the holy of holies: but they shall bear their shame, and their wickednesses which they have committed.

14 And I will make them door-keepers of the house, for all the service thereof, and for all that shall be done therein.

15 But the priests, and Levites, the sons of Sadoc, who kept the ceremonies of my sanctuary, when the children of Israel went astray from me, they shall come near to me, to minister to me: and they shall stand before me, to offer me the fat, and the blood, saith the Lord God.

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and to keep my ceremonies.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments: neither shall any woollen come upon them, when they minister in the gates of the inner court, and within.

18 They shall have linen mitres on their heads, and linen breeches on their loins, and they shall not be girded with any thing that causeth sweat.

19 And when they shall go forth to the outward court to the people, they shall put off their garments wherein they ministered, and lay them up in the stone chamber of the sanctuary, and they shall clothe themselves with other garments: and they shall not sanctify the people with their vestments.

20 Neither shall they shave their heads, nor wear long hair: but they shall only poll their heads.

21 And no priest shall drink wine when he is to go into the inner court.

22 Neither shall they take to wife a widow, nor one that is divorced, but they shall take virgins of the seed of the house of Israel: but they may take a widow also, that is the widow of a priest.

23 And they shall teach my people the difference be-

<sup>a</sup> Lev. xxi. 14.—<sup>b</sup> Num. xviii. 20; Deut. xviii. 1.

VER. 15. *And Levites*, of the higher order. H.—No simple Levites were of this family. It enjoyed the high priesthood from the time of Solomon.

VER. 17. *Court*; that is, to do duty.

VER. 18. *Sweat*, or so as to make them perspire. Sept. “girded violently.” H.—They must have liberty to move, (S. Jer.,) and have the girdle about their breast. Braun.

VER. 19. *Sanctify*, by exposing them to the danger of touching the sacred vestments, which none were to touch but they that were sanctified. Ch.—*Sanctify* here means to defile. Exod. xxx. 29, (C.) and xxix. 37. Holy things must be done in holy places. W.

VER. 21. *Wine*. Lev. x. 9. The priests on duty abstained from wine. Jos. Bel. vi. 15.

VER. 22. *Widow*. Moses laid this restraint upon the high priest. Lev. xxi. 13. C.

VER. 25. *Unclean*, attending the funeral, which inferior priests alone might do. Lev. xxi. 10. M.

VER. 27. *Day*, after the seven first, (C.) though this would be a new regulation. M.

VER. 28. *No*. This is omitted in Heb., Sept., &c. God was their portion. C—They had no land but what lay near their cities. H.

tween holy and profane, and show them how to discern between clean and unclean.

24 And when there shall be a controversy, they shall stand in my judgments, and shall judge: they shall keep my laws, and my ordinances in all my solemnities, and sanctify my sabbaths.

25 And they shall come near no dead person, lest they be defiled, only their father and mother, and son and daughter, and brother and sister, that hath not had another husband: for whom they may become unclean.

26 And after one is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary to the inner court, to minister unto me in the sanctuary, he shall offer for his sin, saith the Lord God.

28 <sup>b</sup>And they shall have no inheritance, I am their inheritance: neither shall you give them any possession in Israel, for I am their possession.

29 They shall eat the victim both for sin and for trespass: and every vowed thing in Israel shall be theirs.

30 <sup>c</sup>And the first-fruits of all the first-born, and all the libations of all things that are offered, shall be the priest's: and you shall give the first-fruits of your meats to the priest, that he may return a blessing upon thy house.

31 <sup>d</sup>The priests shall not eat of any thing that is dead of itself, or caught by a beast, whether it be fowl or cattle

#### CHAP. XLV.

*Portions of land for the sanctuary, for the city, and for the prince.  
Ordinances for the prince.*

**A**ND when you shall begin to divide the land by lot, separate ye first-fruits to the Lord, a portion of the land *to be* holy, in length twenty-five thousand, and in breadth ten thousand: it shall be holy in all the borders thereof round about.

2 And there shall be for the sanctuary on every side five hundred by five hundred, four-square round about: and fifty cubits for the suburbs thereof round about.

3 And with this measure thou shalt measure the length of five and twenty thousand, and the breadth of ten thousand, and in it shall be the temple, and the holy of holies

4 The holy portion of the land shall be for the priests, the ministers of the sanctuary, who come near to the ministry of the Lord: and it shall be a place for their houses, and for the holy place of the sanctuary.

5 And five and twenty thousand of length, and ten

<sup>c</sup> Exod. xxii. 29.—<sup>d</sup> Lev. xxii. 8.

CHAP. XLV. VER. 1. *By lot*. MS. 2 reads *bogurl* (printed *bonēle*); so the Vulg. *sortito*. Kennicott.—Heb. “when you shall make the land fall,” which usually implies by lot: yet the partition was not made thus, (chap. xlvi. 1,) nor at all, (C.) otherwise the prophet might mention how the lots would have fallen to Dan, in the north, &c. H.—The Jews either could not comply, or did not take this to be a command. If they had returned all together, they might probably have put it in execution. But many of them preferred staying where they had gotten a settlement, and the rest only returned in small parties, some not before the reign of Alexander. C.—*Thousand*: reeds, or cubits. Ch.—Many prefer the latter, which is specified ver. 2, (H.) as it agrees with the dimensions of the temple. Chap. xlvi. 16. If *reeds* or *toises* were meant, the city would be disproportionate with the rest of the divisions: 50,000 would make 25 leagues, of 2500 paces each; and if each tribe had as much, the country must have comprised 325 leagues, whereas from Emath to Cadesbarne (chap. xlvi. 17) there are not above 150. C.—*About*. It could not be alienated to private men, or for any other purpose. W.

VER. 3. *Measure*, from the centre of the temple; so that the dimensions given must be doubled, (chap. xlvi. 10,) as also ver. 5.

VER. 5. *Chambers* for the Levites on duty. Sept. read, “towns.” But one seems to be specified, 18,000 cubits in circumference.

thousand of breadth shall be for the Levites, that minister in the house : they shall possess twenty store-chambers.

6 And you shall appoint the possession of the city five thousand broad, and five and twenty thousand long, according to the separation of the sanctuary, for the whole house of Israel.

7 For the prince also on the one side and on the other side, according to the separation of the sanctuary, and according to the possession of the city, over against the separation of the sanctuary, and over against the possession of the city : from the side of the sea even to the sea, and from the side of the east even to the east. And the length according to every part from the west border to the east border.

8 He shall have a portion of the land in Israel : and the princes shall no more rob my people : but they shall give the land to the house of Israel, according to their tribes.

9 Thus saith the Lord God : Let it suffice you, O princes of Israel : cease from iniquity and robberies, and execute judgment and justice, separate your confines from my people, saith the Lord God.

10 You shall have just balances, and a just ephi, and a just bate.

11 The ephi and the bate shall be equal, and of one measure : that the bate may contain the tenth part of a core, and the ephi the tenth part of a core : their weight shall be equal according to the measure of a core.

12 \*And the sicle hath twenty obols. Now twenty sicles, and five and twenty sicles, and fifteen sicles make a mana.

13 And these are the first-fruits which you shall take : the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley.

14 The measure of oil also, a bate of oil is the tenth part of a core : and ten bates make a core : for ten bates fill a core.

15 And one ram out of a flock of two hundred, of those that Israel feedeth for sacrifice, and for holocausts, and for peace-offerings, to make atonement for them, saith the Lord God.

16 All the people of the land shall be bound to these first-fruits, for the prince in Israel.

17 And the prince shall give the holocaust, and the sacrifice, and the libations on the feasts, and on the new moons, and on the sabbaths, and on all the solemnities of the house of Israel : he shall offer the sacrifice for sin, and the holocaust, and the peace-offerings, to make expiation for the house of Israel.

\* Exod. xxx. 13; Lev. xxvii. 25; Num. iii. 47.

VER. 6. *According.* Heb. "along or (C.) over against the oblation of the *Levi* portion." Prot.—*Israel*, destined to serve the priests. H.

VER. 7. *Border.* Two equal lots, one on the east and the other on the west, were assigned the prince, each 20,000 cubits broad and 12,500 long. Chap. xlviii. 21. C.—He dwelt near the priests, for their protection ; as the people were on both sides of him, that he might sustain no injury. W.

VER. 8. *Rob.* Instead of their *right*, (1 Kings viii. 11,) the source of continual vexations, a certain revenue is specified, ver. 13.

VER. 9. *Confines:* encroach not. C.—Heb. and Sept. "take away your oppressions" (H.); Chal. "scandals." C.

VER. 11. *The ephi and the bate.* These measures were of equal capacity ; but the *bate* served for liquids, and the *ephi* for dry things. Ch. Ver. 13, 14. W.

VER. 13. *Take,* for the prince's revenue. He had the sixtieth part of corn and of oil ; or rather (C.) he had an exact tithe of the latter. Ver. 14. Chal. M.

18 Thus saith the Lord God : In the first month, the first of the month, thou shalt take a calf of the herd, without blemish, and thou shalt expiate the sanctuary.

19 And the priest shall take of the blood of the sin-offering : and he shall put it on the posts of the house, and on the four corners of the brim of the altar, and on the posts of the gate of the inner court.

20 And so shalt thou do in the seventh day of the month, for every one that hath been ignorant, and hath been deceived by error, and thou shalt make expiation for the house.

21 In the first month, the fourteenth day of the month, you shall observe the solemnity of the *Pasch* : seven days unleavened bread shall be eaten.

22 And the prince on that day shall offer for himself, and for all the people of the land, a calf for sin.

23 And in the solemnity of the seven days he shall offer for a holocaust to the Lord, seven calves, and seven rams without blemish daily, for seven days : and for sin a he-goat daily.

24 And he shall offer the sacrifice of an ephi for every calf, and an ephi for every ram : and a hin of oil for every ephi.

25 In the seventh month, in the fifteenth day of the month, in the solemn feast, he shall do the like for the seven days : as well in regard to the sin-offering, as to the holocaust, and the sacrifice, and the oil.

#### CHAP. XLVI.

*Other ordinances for the prince and for the sacrifices.*

THUS saith the Lord God : The gate of the inner court, that looketh toward the east, shall be shut the six days on which work is done ; but on the sabbath day it shall be opened ; yea, and on the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of the gate from without, and he shall stand at the threshold of the gate : and the priests shall offer his holocaust, and his peace-offerings : and he shall adore upon the threshold of the gate, and shall go out : but the gate shall not be shut till the evening.

3 And the people of the land shall adore at the door of that gate before the Lord, on the sabbaths, and on the new moons.

4 And the holocaust that the prince shall offer to the Lord on the sabbath day, shall be six lambs without blemish, and a ram without blemish.

5 And the sacrifice of an ephi for a ram : but for the lambs what sacrifice his hand shall allow : and a hin of oil for every ephi.

6 And on the day of the new moon a calf of the herd

VER. 15. *One ram.* He shall receive the tithe of sheep, &c., and take one out of two hundred, on condition that he furnish victims. Ver. 17. C.—The obligation was mutual. S. Jerom explains it of the high priest and people. W.

VER. 18. *Take,* or order the priests to do this annually, to prepare for the *Passover*. Ver. 21. C.

VER. 20. *Seventh,* or so many days before the solemn feast. Sept. "on the first of the seventh month," the feast of trumpets. Num. xxix. 1. C.

VER. 25. *Day;* the feast of tabernacles, to be observed like the *Pasch*. Num. xxix. 12. C.

CHAP. XLVI. VER. 2. *Prince.* After the captivity, although the race of David continued in Salathiel, Zorobabel, &c., yet they had not the state of kings. Hence Christians, R. David, and other Jews, understand this of the Messiah and the rites of his Church, with a literal allusion to the old law. W.

VER. 5. *Sacrifice.* See chap. xlv. 24. Flour and oil accompanied the victim

without blemish: and the six lambs, and the rams shall be without blemish.

7 And he shall offer in sacrifice an ephi for a calf, an ephi also for a ram: but for the lambs, as his hand shall find: and a hin of oil for every ephi.

8 And when the prince is to go in, let him go in by the way of the porch of the gate, and let him go out the same way.

9 But when the people of the land shall go in before the Lord, in the solemn feasts, he that goeth in by the north gate to adore, shall go out by the way of the south gate. and he that goeth in by the way of the south gate, shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go out at that over against it.

10 And the prince in the midst of them, shall go in when they go in, and go out when they go out.

11 And in the fairs, and in the solemnities, there shall be the sacrifice of an ephi to a calf, and an ephi to a ram: and to the lambs, the sacrifice shall be as his hand shall find: and a hin of oil to every ephi.

12 But when the prince shall offer a voluntary holocaust, or voluntary peace-offerings to the Lord: the gate that looketh towards the east shall be opened to him, and he shall offer his holocaust, and his peace-offerings, as it is wont to be done on the sabbath day: and he shall go out, and the gate shall be shut after he is gone forth.

13 And he shall offer every day for a holocaust to the Lord, a lamb of the same year without blemish: he shall offer it always in the morning.

14 And he shall offer the sacrifice for it morning by morning, the sixth part of an ephi: and the third part of a hin of oil, to be mingled with the fine flour: a sacrifice to the Lord by ordinance, continual and everlasting.

15 He shall offer the lamb, and the sacrifice, and the oil, morning by morning: an everlasting holocaust.

16 Thus saith the Lord God: If the prince give a gift to any of his sons: the inheritance of it shall go to his children, they shall possess it by inheritance.

17 But if he give a legacy out of his inheritance to one of his servants, it shall be his until the year of release, and it shall return to the prince: but his inheritance shall go to his sons.

18 And the prince shall not take of the people's inheritance by violence, nor of their possession: but out of his own possession he shall give an inheritance to his sons: that my people be not dispersed every man from his possession.

19 And he brought me in by the entry, that was at the

When lambs were presented this was left to the prince's devotion (ver. 7, and 11. C.) only If he gave three or four ephies of flour, he must give as many hins of oil. H.

VER. 10. *Out.* The prince went in and out by the same gate, (ver. 8,) and might order that on the east to be opened when he had to offer a voluntary sacrifice. In other respects he was like a simple Israelite, and was to attend the temple and use the same gates as the rest. Before, the kings had a gate on the west leading to their palace. But this was no longer to subsist, and the palace was to be far removed. Chap. xlvi. 21

VER. 17. *Sons.* If any portion of his land was made over to them, it still remained in the family; but if any other had a present of it, the land must revert to the royal family agreeably to the law. Lev. xxv. 10. C.—This insinuates that works done by the true children of God, in the state of grace, merit an eternal reward, while moral good works performed in the state of sin, can only have a temporal one. W.

side of the gate, into the chambers of the sanctuary *that were* for the priests, which looked toward the north. And there was a place bending to the west.

20 And he said to me: This is the place where the priests shall boil the sin-offering, and the trespass-offering: where they shall dress the sacrifice, that they may not bring it out into the outward court, and the people be sanctified.

21 And he brought me into the outward court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to every corner of the court there was a little court.

22 In the four corners of the court were little courts disposed, forty cubits long, and thirty broad all the four were of one measure.

23 And there was a wall round about compassing the four little courts, and there were kitchens built under the rows round about.

24 And he said to me: This is the house of the kitchens wherein the ministers of the house of the Lord shall boil the victims of the people.

## CHAP. XLVII.

*The vision of the holy waters issuing out from under the temple: the borders of the land to be divided among the twelve tribes.*

AND he brought me again to the gate of the house and behold waters issued out from under the threshold of the house toward the east: for the fore-front of the house looked toward the east: but the waters came down to the right side of the temple, to the south part of the altar.

2 And he led me out by the way of the north gate, and he caused me to turn to the way without the outward gate, to the way that looked toward the east: and behold there ran out waters on the right side.

3 And when the man that had the line in his hand went out towards the east, he measured a thousand cubits: and he brought me through the water up to the ankles.

4 And again he measured a thousand, and he brought me through the water up to the knees.

5 And he measured a thousand, and he brought me through the water up to the loins. And he measured a thousand, *and it was* a torrent, which I could not pass over: for the waters were risen so as to make a deep torrent, which could not be passed over.

6 And he said to me: Surely, thou hast seen, O son of man. And he brought me out, and he caused me to turn to the bank of the torrent.

7 And when I had turned myself, behold on the bank of the torrent were very many trees on both sides.

VER. 19. *Gate*, on the north. Chap. xliv. 4.—*West*. At this corner was the kitchen for victims, which could only be eaten in the inner court. If they had been brought into that without, the people would have become unclean; as it is equally wrong to touch holy or impure things when they are forbidden. Chap. xliv. 19.

CHAP. XLVII. VER. 1. *Waters.* These waters are not to be understood literally, (for there were none such that flowed from the temple,) but mystically of the baptism of Christ, and of his doctrine and his grace. The trees that grow on the banks, are Christian virtues; the fishes are Christians, that spiritually live in and by these holy waters; the fishermen are the apostles, and apostolic preachers; the fenny places, where there is no health, are such as by being out of the Church are separated from these waters of life. Ch.—Villalpand understands it of waters brought into the temple to wash the victims; but it seems to refer more to the grace and doctrine of Christ. M.

VER. 2. *East.* This gate was shut, and therefore he went out at the north gate. C

8 And he said to me: These waters that issue forth toward the hillocks of sand to the east, and go down to the plains of the desert, shall go into the sea, and shall go out, and the waters shall be healed.

9 And every living creature that creepeth whithersoever the torrent shall come, shall live: and there shall be fishes in abundance after these waters shall come thither, and they shall be healed, and all things shall live to which the torrent shall come.

10 And the fishers shall stand over these *waters*, from Engaddi even to Engallim there shall be drying of nets: there shall be many sorts of the fishes thereof, as the fishes of the great sea, a very great multitude:

11 But on the shore thereof, and in the fenny places they shall not be healed, because they shall be turned into salt pits.

12 And by the torrent on the banks thereof, on both sides, shall grow all trees that bear fruit: their leaf shall not fall off, and their fruit shall not fail: every month shall they bring forth first-fruits, because the waters thereof shall issue out of the sanctuary: and the fruits thereof shall be for food, and the leaves thereof for medicine.

13 Thus saith the Lord God: This is the border, by which you shall possess the land according to the twelve tribes of Israel: for Joseph hath a double portion.

14 And you shall possess it, every man in like manner as his brother: concerning which I lifted up my hand to give it to your fathers: and this land shall fall unto you for a possession.

15 And this is the border of the land: toward the north side, from the great sea by the way of Hethalon, as men go to Sedada.

16 Emath, Berotha, Sabarim, which is between the border of Damascus and the border of Emath, the house of Tichon, which is by the border of Auran.

17 And the border from the sea even to the court of Enon, shall be the border of Damascus, and from the north to the north: the border of Emath, *this is* the north side.

18 And the east side *is* from the midst of Auran, and from the midst of Damascus, and from the midst of Galaad, and from the midst of the land of Israel, Jordan making the bound to the east sea, and *thus* you shall measure the east side.

19 And the south side southward is from Thamar, even

VER. 8. *The*. Heb. "the east country," (Prot. H.) or "the frontiers (*Gelilah*) eastward," by which some improperly suppose that one rivulet went to the sea of Galilee.—*And shall*. Heb. "the sea of the going out," where the Jordan empties itself into the Dead Sea; or, the second rivulet ran into the Mediterranean. Zac. xiv. 8. But this passage relates to the Dead Sea alone, (ver. 18,) and *Gelilah* is a place near it, where the Israelites erected an altar of union. Jos. xxii. 10. C.

VER. 10. *Engallim*, or "the fountain of Gallim," in the tribe of Benjamin. Isa. xxv. 44.

VER. 11. *Salt*, or bitumen pits. Schismatics and bad Christians, who do not live by the spirit of Christ, are meant. C.

VER. 12. *First-fruits*, or most excellent. H.—S. John saw such (W.) a tree of life. Apoc. xxii. H.

VER. 13. *Double portion*. Lit. "cord." H.—His two sons would each have a share, as *Levi* was better provided for. W.—He had no portion of the land assigned to him by Josue, but here one part is appointed (C.) for the sacred ministers and the prince. Chap. xlvi. 1.

VER. 14. *Brother*. The seven tribes to the north have each an equal share, as the five who lay to the south of the Levites had with respect to each other, though their portion must have been only about half of what the former possessed, according to the map. Chap. xlvi. 1. H.—*Lifted*. People taking an oath acted in this manner. M.

to the waters of contradiction of Cades: and the torrent, even to the great sea: and this is the south side southward.

20 And the side toward the sea, *is* the great sea, from the borders straight on, till thou come to Emath: this is the side of the sea.

21 And you shall divide this land unto you by the tribes of Israel:

22 And you shall divide it by lot for an inheritance to you, and to the strangers that shall come over to you, that shall beget children among you: and they shall be unto you as men of the same country born among the children of Israel: they shall divide the possession with you in the midst of the tribes of Israel.

23 And in what tribe soever the stranger shall be, there shall you give him possession, saith the Lord God.

### CHAP. XLVIII.

*The portions of the twelve tribes, of the sanctuary, of the city, and of the prince. The dimensions and gates of the city.*

**A**ND these are the names of the tribes from the borders of the north, by the way of Hethalon, as they go to Emath, the court of Enan, the border of Damascus northward, by the way of Emath. And from the east side thereof, to the sea shall be one portion for Dan.

2 And by the border of Dan, from the east side, even to the side of the sea, one portion for Aser:

3 And by the border of Aser, from the east side, even to the side of the sea, one portion for Nephtali

4 And by the border of Nephtali, from the east side, even to the side of the sea, one portion for Manasses.

5 And by the border of Manasses, from the east side, even to the side of the sea, one portion for Ephraim.

6 And by the border of Ephraim, from the east side, even to the side of the sea, one portion for Ruben.

7 And by the border of Ruben, from the east side, even to the side of the sea, one portion for Juda.

8 And by the border of Juda, from the east side, even to the side of the sea, shall be the first-fruits which you shall set apart, five and twenty thousand in breadth, and in length, as every one of the portions from the east side, to the side of the sea: and the sanctuary shall be in the midst thereof.

9 The first-fruits which you shall set apart for the Lord: shall be the length of five and twenty thousand, and the breadth of ten thousand.

VER. 16. *Berotha*, conquered by David 2 Kings viii. 8.

VER. 17. *Emath* was about the middle of the northern limits, between the Mediterranean and the Euphrates.

VER. 18. *Auran*. Hence a line must be drawn through Damascus over Mount Galaad to the eastern or Dead Sea, to form the eastern borders. C.—The Jordan flowing from Genesareth to Sodom marked out this side, (M.) or rather was in this division; though the land as far as Galaad was to belong to Israel, as it had done before the captivity. Prot "by Jordan from the border unto," &c. H.

VER. 20. *Emath*, not that it was on the sea: but a line was to be drawn over against this city, eastward from the Mediterranean. Sept. "to opposite the entrance of Emath, as far as its entrance." But the territory extended further Numb. xxxiv.

VER. 22. *Strangers*. This was never done by the Jews. It signifies that Christ would give an inheritance, in the true land of promise, (C.) to all nations which should practise his religion. Rom. x. 12. H.

CHAP. XLVIII. VER. 1. *Dan*. This division is very different from that of Josue, and was never literally executed, being rather of a mystical nature. The limits are not marked out, as each lot was equal. C. See chap. xlvi. 1, and xlvii. 14. H.

VER. 8. *Apart*, for the Levitical tribe and the prince. C.—*Thousand* cubits (chap. xlvi. 1,) or 12,500 paces, (H.) allowing two cubits for each. This would not reach to the Jordan. But thrice that space must be reckoned, the king having

10 And these shall be the first-fruits of the sanctuary for the priests: toward the north, five and twenty thousand in length, and toward the sea, ten thousand in breadth, and toward the east, also ten thousand in breadth, and toward the south, five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof.

11 The sanctuary shall be for the priests of the sons of Sadoc, who kept my ceremonies, and went not astray when the children of Israel went astray, as the Levites also went astray.

12 And for them shall be the first-fruits of the first-fruits of the land holy of holies, by the border of the Levites.

13 And the Levites in like manner *shall have* by the borders of the priests five and twenty thousand in length, and ten thousand in breadth. All the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell thereof, nor exchange, neither shall the first-fruits of the land be alienated, because they are sanctified to the Lord.

15 But the five thousand that remain in the breadth over against the five and twenty thousand, shall be a profane place for the city for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these are the measures thereof: on the north side four thousand and five hundred: and on the south side four thousand and five hundred: and on the east side four thousand and five hundred: and on the west side four thousand and five hundred.

17 And the suburbs of the city shall be to the north two hundred and fifty, and to the south two hundred and fifty, and to the east two hundred and fifty, and to the sea two hundred and fifty.

18 And the residue in length by the first-fruits of the sanctuary, ten thousand toward the east, and ten thousand toward the west, shall be as the first-fruits of the sanctuary: and the fruits thereof shall be for bread to them that serve the city.

19 And they that serve the city, shall serve it out of all the tribes of Israel.

20 All the first-fruits, of five and twenty thousand, by five and twenty thousand, four-square, shall be set apart for the first-fruits of the sanctuary, and for the possession of the city.

21 And the residue shall be for the prince on every side of the first-fruits of the sanctuary, and of the pos-

two of them (C.) on each side of the temple, namely, towards the sea, and on the other side of the Jordan. H.

VER. 11. *Astray, &c.* By this we see, that in the worst of times God always preserved some of the priests from going astray; and that the synagogue never fell so universally into idolatry but that a remnant was still left free from this corruption. Ch.

VER. 15. *Profane*, where servants of the priests may reside. C.

VER. 16. *Five.* Heb. has, "five five hundred:" but one *five* is properly omitted in several MSS., and in all the ancient versions. Kennicott.—4500 cubits was the length and breadth of the town and temple, which were 18,000 cubits round, (C.) or so many reeds, which would make 36 miles of 1000 paces each. Catholic doctors understand it mystically of the Church. Thus S. John saw the New Jerusalem or Church triumphant. Apoc. xxi., and xxii. W.

VER. 18. *As the, &c.* They shall not be alienated, as some might infer from its being said to be *profane*, which term is used because it was the habitation of laymen.

session of the city over against the five and twenty thousand of the first-fruits, unto the east border: toward the sea also, over against the five and twenty thousand, unto the border of the sea, shall likewise be the portion of the prince: and the first-fruits of the sanctuary, and the sanctuary of the temple, shall be in the midst thereof.

22 And from the possession of the Levites, and from the possession of the city, *which are* in the midst of the prince's portions: *what* shall be to the border of Juda, and to the border of Benjamin, shall also belong to the prince.

23 And for the rest of the tribes: from the east side to the west side, one portion for Benjamin.

24 And over against the border of Benjamin, from the east side to the west side, one portion for Simeon.

25 And by the border of Simeon, from the east side to the west side, one portion for Issachar.

26 And by the border of Issachar, from the east side to the west side, one portion for Zabulon.

27 And by the border of Zabulon, from the east side to the side of the sea, one portion for Gad.

28 And by the border of Gad, the south side southward: and the border shall be from Thamar, even to the waters of contradiction of Cades, the inheritance over against the great sea.

29 This is the land which you shall divide by lot to the tribes of Israel: and these are the portions of them, saith the Lord God.

30 And these are the goings out of the city: on the north side thou shalt measure four thousand and five hundred.

31 And the gates of the city, according to the names of the tribes of Israel, three gates on the north side, the gate of Ruben one, the gate of Juda one, the gate of Levi one.

32 And at the east side, four thousand and five hundred: and three gates, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one.

33 And at the south side, thou shalt measure four thousand and five hundred: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one.

34 And at the west side, four thousand and five hundred, and their three gates, the gate of Gad one, the gate of Aser one, the gate of Nephtali one.

35 Its circumference was eighteen thousand: and the name of the city from that day, The Lord is there.

VER. 19. *Israel.* People from all parts might serve the Levites. This tribe was not to engage in laborious or sordid employments, being attached to the service of the Lord, and bound to instruct others. But this was more perfectly fulfilled in the Christian Church, where the clergy enjoy great immunities, and are forbidden to exercise any trade or employment which may take them off from their more important spiritual concerns, or render their ministry contemptible. See Exod. xix. 6.

VER. 21. *Thereof.* The domains of the prince touched the limits of Juda on the north, and of Benjamin on the south, as the portion of Levi did also. The prince occupied the east and west square of this division. H.

VER. 35. *The Lord is there.* This name is here given to the city; that is, the Church of Christ; because the Lord is always with her till the end of the world Matt. xxviii. 20. Ch.—Jerusalem certainly never bore this name, nor is it requisite that she should, if the prophecy had been literally understood. It would suffice if she could justly claim such a prerogative. See Isa. vii. 14, and 2 Kings xi. 25. C.

THE  
PROPHECY OF DANIEL.

DANIEL, whose name signifies "the judgment of God," was of the royal blood of the kings of Juda, and one of those that were first of all carried away into captivity. He was so renowned for wisdom and knowledge, that it became a proverb among the Babylonians, "as wise as Daniel" (Ezec. xxviii. 3); and his holiness was great from his very childhood, that at the time when he was as yet but a young man, he is joined by the Spirit of God with Noe and Job, as three persons most eminent for virtue and sanctity. Ezec. xiv. He is not commonly numbered by the Hebrews among the *prophets*, because he lived at court, and in high station in the world: but if we consider his many clear predictions of things to come, we shall find that no one better deserves the name and title of a *prophet*; which also has been given him by the Son of God himself. Matt. xxiv.; Mark xiii.; Luke xxi. Ch.—The ancient Jews ranked him among the greatest prophets. Jos. Ant. x. 12 and 1 Mac. ii. 59. Those who came after Christ began to make frivolous exceptions, because he so clearly pointed out the coming of our Saviour, (Theod.,) that Porphyrius has no other method of evading this authority, except by saying, that the book was written under Epiphanes after the event of many of the predictions S. Jer.—But this assertion is contrary to all antiquity. Some parts have indeed been questioned, which are found only in Greek. They must, however, have sometime existed in Heb. or Chal., else how should we have the version of Theodotion, which the Church has substituted instead of the Sept., as that copy was become very incorrect, and is now lost? C.—Some hopes of its recovery are nevertheless entertained; and its publication, at Rome, has been announced. Kennicott.—This version of course proves that the original was formerly known; and the loss of it, at present, is no more decisive against the authenticity of these pieces, than that of S. Matthew's Heb. original, and of the Chaldee of Judith, &c., will evince that their works are spurious. H.—Extracts of (C.) Aquila and Sym., seen by S. Jerom. (W.) are also given in the Hexapla. Origen has answered the objections of Africanus respecting the history of Susanna; and his arguments are equally cogent when applied to the other contested works. The Jews and Christians were formerly both divided in their sentiments about these pieces. C. See S. Jer. in Jer. xxix 12, and xxxii. 44.—But now as the Church (*the pillar of truth*) has spoken, all further controversy ought to cease (H.); and we should follow the precept, *Remove not the landmarks which thy fathers have placed.* Deut. xix. 14. See N. Alex. t. 2. S. Jerom, who sometimes calls these pieces "fables," explains himself by observing, that he had delivered "not his own sentiments," but those of the Jews: *quid illi contra nos dicere soleant.* C.—If he really denied their authority, his opinion ought not to outweigh that of so many other (H.) Fathers and Councils who receive them. They admit *all the parts*, as the Council of Trent expressly requires us to do. See S. Cyp., &c., also the observations prefixed to Tobias, (W.) and p. 667. H.—Daniel, according to Sir Isaac Newton, resembles the Apoc. (as both bring us to the fall of the Roman empire,) and is "the most distinct in order of time, and easiest to be understood; and therefore, in things that relate to the last times, he must be made a key to the rest." Bp. Newton.—Yet there are many difficulties which require a knowledge of history (S. Jer. W.); and we must reflect on the words of Christ, *He that readeth, let him understand.* Matt. xxiv. 15. Daniel (H.) is supposed to have died at court, (C.) aged 110, having written many things of Christ. W.—His name is not prefixed to his book; yet, as Prideaux observes, he sufficiently shows himself in the sequel to be the author. H.

CHAPTER I.

*Daniel and his companions are taken into the palace of the king of Babylon: they abstain from his meat and wine, and succeed better with pulse and water. Their excellence in wisdom.*

**I**N the third year<sup>a</sup> of the reign of Joakim, king of Juda, Nabuchodonosor, king of Babylon, came to Jerusalem, and besieged it.

2 And the Lord delivered into his hands Joakim, the king of Juda, and part of the vessels of the house<sup>b</sup> of God: and he carried them away into the land of Sennaar, to the house of his god, and the vessels he brought into the treasure-house of his god.

3 And the king spoke to Asphenez, the master of the eunuchs, that he should bring in *some* of the children of Israel, and of the king's seed, and of the princes,

4 Children in whom there was no blemish, well favoured, and skilful in all wisdom, acute in knowledge, and instructed in science, and such as might stand in the king's palace, that he might teach them the learning, and the tongue of the Chaldeans.

5 And the king appointed them a daily provision, of his own meat, and of the wine of which he drank himself, that being nourished three years, afterwards they might stand before the king.

<sup>a</sup> A. M. 3398, A. C. 606.

CHAP. I. VER. 1. *Third*, at the conclusion, so that it is called the *fourth*, Jer. xxv. 1. A. Lap. M.—Nabuchodonosor began his expedition into Syria a year before he was king (Salien, A. 3428. Jos., &c.); or he had the title before his father Nabopolassar's death. Usher, A. 3397.—The following year he took Joakim, with a design to convey him to Babylon; but he left him on hard terms, and seized many of the sacred vessels, Daniel, &c. C.—Joakim reigned other eight years. 2 Par. xxxvi. 5. W.

VER. 2. *His god; Bel, or Belus*, the principal idol of the Chaldeans. Ch.

VER. 3. *Eunuchs*, or chief officers. The Jews assert that Daniel was made an eunuch. Isa. xxxix. 7. But he might be so styled on account of his dignity. C.—*Princes*. Lit. "tyrants." H.—This name was afterwards only rendered odious by the misconduct of several kings. C.

VER. 4. *Blemish*. Deformed people were excluded the throne, or the king's presence. Procop. 1.—*Science*; well-educated, &c. apt to learn. C.

6 Now there was among them of the children of Juda. Daniel, Ananias, Misael, and Azarias.

7 And the master of the eunuchs gave them names: to Daniel, Baltassar: to Ananias, Sidrach: to Misael, Misach: and to Azarias, Abdenago.

8 But Daniel purposed in his heart that he would not be defiled with the king's table, nor with the wine which he drank: and he requested the master of the eunuchs that he might not be defiled.

9 And God gave to Daniel grace and mercy in the sight of the prince of the eunuchs.

10 And the prince of the eunuchs said to Daniel: I fear my lord, the king, who hath appointed you meat and drink: who if he should see your faces leaner than those of the other youths, your equals, you shall endanger my head to the king.

11 And Daniel said to Malasar, whom the prince of the eunuchs had appointed over Daniel, Ananias, Misael, and Azarias:

12 Try, I beseech thee, thy servants for ten days, and let pulse be given us to eat, and water to drink:

13 And look upon our faces, and the faces of the children that eat of the king's meat: and as thou shal see, deal with thy servants.

<sup>b</sup> Jer. xxv. 1.

VER. 5. *Meat*: more exquisite. De Dieu.—All was first served on the king's table. Athen. vi. 14.

VER. 6. *Juda*. It is thought all four were of royal blood. C.

VER. 7. *Baltassar*, or as Chaldees (C. or Masorets. H.) pronounce, *Beltesaza*—"the treasurer of Baal." The names were changed to testify their subjection, (C) and that they might embrace the manners of the Chaldees. M.

VER. 8. *Daniel*, as head and nearer the throne, gave good example to the rest. W.—*Defiled*, either by eating meat forbidden by the law, or which had before been offered to idols. Ch.

VER. 11. *Malasar*. Another inferior officer.

VER. 12. *Pulse*. That is, peas, beans, and such like. Ch.—S. Basil hence shows the advantages of fasting; and Catholics, who imitate Daniel, may expect the like reward in heaven: and hope that such a pattern would not displease their dissenting brethren, but rather screen them from their profane sarcasms. H.

14 And when he had heard these words, he tried them for ten days.

15 And after ten days, their faces appeared fairer and fatter than all the children that eat of the king's meat.

16 So Malasar took their portions, and the wine that they should drink: and he gave them pulse.

17 And to these children God gave knowledge, and understanding in every book, and wisdom: but to Daniel the understanding *also* of all visions and dreams.

18 And when the days were ended, after which the king had ordered they should be brought in: "the prince of the eunuchs brought them in before Nabuchodonosor.

19 And when the king had spoken to them, there were not found among them all such as Daniel, Ananias, Misael, and Azarias: and they stood in the king's presence.

20 And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the diviners, and wise men, that were in all his kingdom.

21 And Daniel continued even to the first year of king Cyrus.

## CHAP. II.

*Daniel, by Divine revelation, declares the dream of Nabuchodonosor, and the interpretation of it. He is highly honoured by the king.*

**I**N the second year of the reign of Nabuchodonosor, Nabuchodonosor had a dream, and his spirit was terrified, and his dream went out of his mind.

2 Then the king commanded to call together the diviners and the wise men, and the magicians, and the Chaldeans: to declare to the king his dreams: so they came and stood before the king.

3 And the king said to them: I saw a dream: and being troubled in mind I know not what I saw.

4 And the Chaldeans answered the king in Syriac: O king, live for ever: tell to thy servants thy dream, and we will declare the interpretation thereof.

5 And the king, answering, said to the Chaldeans: The thing is gone out of my mind: unless you tell me the dream, and the meaning thereof, you shall be put to death, and your houses shall be confiscated.

6 But if you tell the dream, and the meaning of it, you shall receive of me rewards, and gifts, and great honour: therefore, tell me the dream, and the interpretation thereof.

\* A. M. 3401.—Infra, vi. 28.

**VER. 17. Dreams.** He was learned in all the sciences of the country, like Moses. Acts 2. 22. C.—The Chaldeans paid great attention to dreams. Daniel acquired the knowledge of such as were sent from heaven by the gift of God, as Joseph had done. To pay any regard to common dreams would be childish (C.) and sinful, as the person depend on them for the knowledge of futurity. H.

**VER. 20. Diviners, or fortune-tellers.—Wise men.** Sept. "philosophers." C.

**VER. 21. Cyrus;** and also to the third, (chap. x.,) and of course during the whole of the captivity. W.—He was maintained in power by the conqueror of Babylon. Chap. vi. 18, and xiv. 1. He first displayed his sagacity in the cause of Susanna, (chap. xiii. C.) whose history was placed at the head of the book, in Theodosius, (S. Jer. in Isa. iii. 1,) as in its natural order. C.

**CHAP. II. VER. 1. Year,** from the death of his father, Nabopolassar; for he had resigned before as partner with his father, in the empire. Ch.—In that quality he conquered Syria, (A. 3397,) took Daniel, &c., in 3399. He succeeded his father. Usher. C.—After he had enlarged his empire by the conquest of Egypt, &c., he had this dream. A. R. 25. W.

**VER. 2. The Chaldeans.** That is, the astrologers, that pretended to divine by stars. Ch.—They dwelt on the banks of the Euphrates, and were highly esteemed. Diod. Sic. 1.

**VER. 4. Syriac.** It was originally the same as the Chaldee. Daniel understood this language as well as Heb., and writes in it what concerned the Chaldees,

7 They answered again and said: Let the king tell his servants the dream, and we will declare the interpretation of it.

8 The king answered and said: I know for certain, that you seek to gain time, since you know that the thing is gone from me.

9 If, therefore, you tell me not the dream, there is one sentence concerning you, that you have also framed a lying interpretation, and full of deceit, to speak before me till the time pass away. Tell me, therefore, the dream, that I may know that you also give a true interpretation thereof.

10 Then the Chaldeans answered before the king, and said: There is no man upon earth, that can accomplish thy word, O king; neither doth any king, though great and mighty, ask such a thing of any diviner, or wise man, or Chaldean.

11 For the thing that thou askest, O king, is difficult nor can any one be found that can show it before the king, except the gods, whose conversation is not with men.

12 Upon hearing this, the king in fury, and in great wrath, commanded that all the wise men of Babylon should be put to death.

13 And the decree being gone forth, the wise men were slain: and Daniel and his companions were sought for, to be put to death.

14 Then Daniel inquired concerning the law and the sentence, of Arioach, the general of the king's army, who was gone forth to kill the wise men of Babylon.

15 And he asked him that had received the orders of the king, why so cruel a sentence was gone forth from the face of the king. And when Arioach had told the matter to Daniel,

16 Daniel went in, and desired of the king, that he would give him time to resolve the question, and declare it to the king.

17 And he went into his house, and told the matter to Ananias, and Misael, and Azarias, his companions:

18 To the end that they should ask mercy at the face of the God of heaven, concerning this secret, and that Daniel and his companions might not perish with the rest of the wise men of Babylon.

19 Then was the mystery revealed to Daniel by a vision in the night: and Daniel blessed the God of heaven,

\* A. M. 3401, A. C. 603.

to chap. viii. This shows his accuracy, as he makes his speakers use their own tongue.

**VER. 5. Put.** Chal. "torn to pieces, and your houses become infamous places" (C.); Prot. "a dunghill." H.—Such cruel punishments were not uncommon. 1 Esd. vi. 11. C.

**VER. 8. Gain.** Lit. "redeem." H.—S. Paul uses a similar expression, exhorting us to save our souls even at the expense of our temporal interest. C.—The diviners wished to give the king's fury time to abate, (H.) and to save their lives (C.); or delay punishment, at least, as much as possible. H.

**VER. 11. Men.** They acknowledged greater and less gods. Stanley, p. 13 Chap. i.—They pretend not to have any communication with the superior ones (C.) and by their answer unguardedly bear testimony to the excellence of the God whom Daniel served. S. Jer.

**VER. 14. General.** He occupied the same office as Putiphar, in Egypt. Gen. xxxix. 1. It was no disgrace for such a one to execute himself the king's order as Banaias slew the brother of Solomon. 3 Kings 11.

**VER. 15. Cruel.** Chal. also, "precipitate." C.

**VER. 16. Declare** the dream. H.—The Chaldeans had promised only to explain it, and the king knew the superior merit of Daniel. Chap. i. 13. C.

**VER. 18. Secret.** Lit. "sacrament." Gr. "mystery," which seems to be derived from (C.) *mosthor*, "a secret." H.

20 And speaking, he said: Blessed be the name of the Lord from eternity and for evermore: for wisdom and fortitude are his.

21 And he changeth times and ages: taketh away kingdoms, and establisheth them: giveth wisdom to the wise, and knowledge to them that have understanding:

22 He revealeth deep and hidden things, and knoweth what is in darkness: and light is with him.\*

23 To thee, O God of our fathers, I give thanks, and I praise thee: because thou hast given me wisdom and strength: and now thou hast shown me what we desired of thee, for thou hast made known to us the king's discourse.

24 After this Daniel went in to Arioch, to whom the king had given orders to destroy the wise men of Babylon, and he spoke thus to him: Destroy not the wise men of Babylon: bring me in before the king, and I will tell the solution to the king.

25 Then Arioch in haste brought in Daniel to the king, and said to him: I have found a man of the children of the captivity of Juda, that will resolve the question to the king.

26 The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou indeed that thou canst tell me the dream that I saw, and the interpretation thereof?

27 And Daniel made answer before the king, and said: The secret that the king desireth to know, none of the wise men, or the philosophers, or the diviners, or the soothsayers, can declare to the king.

28 But there is a God in heaven that revealeth mysteries, who hath shown to thee, O king Nabuchodonosor, what is to come to pass in the latter times. Thy dream, and the visions of thy head upon thy bed, are these:

29 Thou, O king, didst begin to think in thy bed, what should come to pass hereafter: and he that revealeth mysteries showed thee what shall come to pass.

30 To me also this secret is revealed, not by any wisdom that I have more than all men alive: but that the interpretation might be made manifest to the king, and thou mightest know the thoughts of thy mind.

31 Thou, O king, sawest, and behold *there was* as it were a great statue: this statue, which was great and high, tall of stature, stood before thee, and the look thereof was terrible.

\* 1 Cor. iv. 5; 1 John i. 6; John i. 9, and viii. 12.

VER. 20. *His.* He grants them to whom he pleases, and disposes of kingdoms (C.) without control. Ver. 21.

VER. 28. *Times.* In the Old Test. this commonly signifies when Christ shall appear; but in the New, it refers to the end of the world. C.

VER. 31. *Terrible, or unusual.* C.—The statue denoted the four great empires of the Chaldees, Persians, Greeks, and Romans. The metals did not mean that the empire of gold was greater than the rest, as that signified by the iron was far more powerful; but only that the empire of the Chaldees was then the greatest, and that the Persians would acquire still more power, and be surpassed by the Greeks, as they were by the Romans, till the kingdom of Christ should be spread over all the earth. W

VER. 37. *Of kings.* This title was used by the Persians. Nabuchodonosor was at that time the most potent monarch on earth. C.

VER. 39. *Another kingdom;* viz. that of the Medes and Persians. Ch.—*Inferior;* later, of less duration and extent. C.—*Third, &c.* That of Alexander the Great. Ch.

VER. 40. *The fourth kingdom, &c.* S tand this of the successors of Alexander, the kings of Syria and Egypt; the Roman empire and its civil wars. Ch.—The former supposition seems best, though the latter is almost universally received, and will be explained hereafter. C.—The Roman empire did not immediately rise out of Alexander's, and had no relation to the Jews, &c.

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32 The head of this statue was of fine gold, but the breast and the arms of silver, and the belly and the thighs of brass.

33 And the legs of iron, the feet part of iron and part of clay.

34 Thus thou sawest, till a stone was cut out of a mountain without hands: and it struck the statue upon the feet thereof that were of iron and clay, and broke them in pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer's threshing-floor, and they were carried away by the wind: and there was no place found for them: but the stone that struck the statue became a great mountain, and filled the whole earth.

36 This is the dream: we will also tell the interpretation thereof before thee, O king.

37 Thou art a king of kings: and the God of heaven hath given thee a kingdom, and strength, and power, and glory:

38 And all places wherein the children of men, and the beasts of the field do dwell: he hath also given the birds of the air into thy hand, and hath put all things under thy power: thou, therefore, art the head of gold.

39 And after thee shall rise up another kingdom, inferior to thee, of silver: and another third kingdom of brass, which shall rule over all the world.

40 And the fourth kingdom shall be as iron. As iron breaketh into pieces, and subdueth all things, so shall that break and destroy all these.

41 And whereas thou sawest the feet, and the toes, part of potter's clay, and part of iron: the kingdom shall be divided, but yet it shall take its origin from the iron, according as thou sawest the iron mixed with the miry clay.

42 And as the toes of the feet were part of iron, and part of clay: the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest the iron mixt with miry clay, they shall be mingled indeed together with the seed of man, but they shall not stick fast one to another, as iron cannot be mixed with clay.

44 But in the days of those kingdoms, the God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another

Grot. L'Empereur.—But it surely swallowed up all that he had left to his generals, and proved the greatest scourge to the Jewish nation; which has been ever since scattered, while the kingdom of Christ gains ground, and will flourish till that of Rome shall be no more. Antichrist will then appear to cast a cloud over, but not destroy it, for three years and a half. It is the opinion of many Fathers, &c. that the Roman empire will subsist till that event take place (see 2 Thess. ii. 3, 7); and thus it may be said that the fourth empire shall not be given to another people. For antichrist will not strive to exalt a particular nation, but to rule over all. Yet his dominion will be short, and will end in the general dissolution of nature: so that the Roman empire may be deemed to last for a long time, or even for ever. Ver. 44. Those who adopt the former system, allow (H.) that the stone designates both the Roman empire and that of Christ; so that some parts of the prediction may refer to one and some to the other. C.

VER. 41. *Clay.* The iron was in a rude state, mixed with earth. The Roman power was at last partly exercised by consuls and partly by emperors. M.

VER. 43. *Man.* Pompey and Cæsar, Anthony and Augustus, married each other's relations; but they soon quarrelled, and the race of the Cæsars was extinct in Nero. But this is better understood of the kings of Syria and of Egypt. C.

VER. 44. *Kingdom of Christ,* in the Catholic Church, which cannot be destroyed. Ch.—All other empires change. C.—*Kingdoms.* That of Rome can:

people: and it shall break in pieces, and shall consume all these kingdoms: and itself shall stand for ever.

45 According as thou sawest, that the stone was cut out of the mountain without hands, and broke in pieces the clay and the iron, and the brass, and the silver, and the gold, the great God hath shown the king what shall come to pass hereafter, and the dream is true, and the interpretation thereof is faithful.

46 Then king Nabuchodonosor fell on his face, and worshipped Daniel, and commanded that they should offer in sacrifice to him victims and incense.

47 And the king spoke to Daniel, and said: Verily, your God is the God of gods, and Lord of kings, and a revealer of hidden things: seeing thou could discover this secret.

48 Then the king advanced Daniel to a high station, and gave him many and great gifts: and he made him governor over all the provinces of Babylon: and chief of the magistrates over all the wise men of Babylon.

49 And Daniel requested of the king, and he appointed Sidrach, Misach, and Abdenago, over the works of the province of Babylon: but Daniel himself was in the king's palace.

## CHAP. III.

*Nabuchodonosor sets up a golden statue: which he commands all to adore: the three children, for refusing to do it, are cast into the fiery furnace: but are not hurt by the flames. Their prayer, and canticle of praise.*

KING Nabuchodonosor\* made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura, of the province of Babylon.

2 Then Nabuchodonosor, the king, sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up.

3 Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the province, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up.

4 Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages:

\* A. M. 3417, A. C. 587.

rised all the former. The persecuting emperors are forced to yield, and the colossal power of infidelity and vice falls before the gospel. Christ's dominion is spiritual, exercised against wickedness (C.); is heavenly and eternal. \* H.—The blood of martyrs was more efficacious in the establishing of Christianity, than fire and sword had been in forming other empires. M.

VER. 45. *Hands.* Prot. marg. "mountain, which was not in hand." H.—Christ was born of a virgin; and his kingdom was not established by ambition, like others. Yet it presently became a mountain, and filled the earth. S. Just. Dial. S. Aug. tr. 9 in John.—*God himself sets up this kingdom.* C.

VER. 46. *Daniel, taking him for a little god, under the great one.* Ver. 17. W.—*Victims.* Chal. *monee*, (H.) of flour, &c. But the prophet had already declared his sentiments on this head, (ver. 28,) and abhorred such honours, like S. Paul, (Acts xiv. 10. C.) though this be not here recorded. M.

VER. 47. *Of gods, above all those of the country for explaining hidden things:* yet he did not acknowledge him to be the only true God. C.

VER. 48. *Provinces, or that of Babylonia, which was the first.—Wise men.* This would not engage him in any idolatrous practices.

VER. 49. *Works of agriculture, (C.) which the ancient kings of Persia encouraged with great attention, appointing officers to reward or punish according as their land was cultivated.* Xenophon, Cyr. 8, and Oeon—S. Jerom thinks they

5 That in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue which king Nabuchodonosor hath set up.

6 But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire.

7 Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music: all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up.

8 And presently at that very time some Chaldeans came and accused the Jews,

9 And said to king Nabuchodonosor: O king, live for ever:

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue:

11 And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire.

12 Now there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up.

13 Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king.

14 And Nabuchodonosor, the king, spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up?

15 Now, therefore, if you be ready, at what hour soever, you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand?

16 Sidrach, Misach, and Abdenago, answered, and

were appointed judges, (C.) or assistants of Daniel. Grot.—*Palace.* Lit. "gates," (H.) as receiver of the taxes, particularly at Susa. Chap. viii. 2. Marsham, Egypt. Sec. 18.

CHAP. III. VER. 1. *Statue.* It was not the figure of a man, (C.) the dimensions, 90 feet high and 9 broad, (W.) being disproportionate; though a man might be represented on the pillar. Some take it for Nabopolassar, (C.) or for the king himself. S. Jer. W.—But he never complains of the injury shown to his own person, and therefore it probably was meant for Bel, the chief god. Chap. iv. 5, and xiv. 1. C.—*Dura.* Sept. "enclosed." S. Jer.—This happened towards the end of the king's reign, (ver. 98, &c.,) of course the three young men might be about fifty years old. C.

VER. 2. *Nobles.* Lit. "satraps," or "the king's domestics." Sept. in 1 Esd viii. 36.—*Judges, or governors of provinces.* Ib. Theodot., &c.—*Captains of the soothsayers.*—*Rulers;* "tyrants," here denoting treasurers. C.—*Governors.* Lit. "the grandees who were in power" (H.); counsellors. The original adds, (C.) *Thopthia*, (H.) "lawyers" and orators.

VER. 5. *Symphony.* This and several other terms seem taken from the Greek, though the *scythara* and *sambuca* came originally from Chaldea. C.

VER. 8. *Jews:* the three children, whom they viewed with a jealous eye. Daniel was too much exalted, or was absent with other Jews.

said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter.

17 For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king.

18 But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up.

19 Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated.

20 And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

21 And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments.

22 For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago.

23 But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire.

24 And they walked in the midst of the flame, praising God, and blessing the Lord.

25 Then Azarias standing up, prayed in this manner, and opening his mouth in the midst of the fire, he said:

26 Blessed art thou, O Lord, the God of our fathers, and thy name is worthy of praise, and glorious for ever:

27 For thou art just in all that thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true.

28 For thou hast executed true judgments in all the things that thou hast brought upon us, and upon Jerusalem, the holy city of our fathers: for according to truth and judgment, thou hast brought all these things upon us for our sins.

29 For we have sinned, and committed iniquity, departing from thee: and we have trespassed in all things:

30 And we have not hearkened to thy commandments, nor have we observed nor done as thou hadst commanded us, that it might go well with us.

31 Wherefore, all that thou hast brought upon us, and

VER. 18. *He.* Chal. "not." C.—By this modest yet resolute answer, they testified their faith in God's power, and their determination rather to suffer death (W.) than to go against their conscience. H.

VER. 20. *Strongest.* Chal. "mighty in strength" (H.); his own guards, the usual executioners.

VER. 21. *Coats*, or various coloured bandages for the thighs, used by men and women. Aquila and Th. retain the original term, *Σαραβόις*. Chal. *saraballa*. C.—*Caps*: "tiaras." H.—The king alone wore them upright.

VER. 22. *Slew.* They were working still at the furnace, when it burst out and destroyed them, (C.) while the three Jews were praising God below. H. Ver. 46, 48.

VER. 24. *And, &c.* "What follows I have not found in the Heb. volumes." S. Jer. H.—Here S. Jerom takes notice, that from this verse to ver. 31 was not in the Heb. in his time. But as it was in all the Greek Bibles, (which were originally translated from the Hebrew,) it is more than probable that it had been formerly in the Hebrew; or rather in the Chaldaic, in which the Book of Daniel was written

every thing that thou hast done to us, thou hast done in true judgment:

32 And thou hast delivered us into the hands of our enemies *that are* unjust, and most wicked, and prevaricators, and to a king unjust, and most wicked beyond all that are upon the earth.

33 And now we cannot open our mouths: we are become a shame, and a reproach to thy servants, and to them that worship thee.

34 Deliver us not up for ever, we beseech thee, for thy name's sake, and abolish not thy covenant.

35 And take not away thy mercy from us, for the sake of Abraham, thy beloved, and Isaac, thy servant, and Israel, thy holy one:

36 To whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea shore.

37 For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins.

38 Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first-fruits before thee,

39 That we may find thy mercy: nevertheless, in a contrite heart and humble spirit let us be accepted.

40 As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee.

41 And now we follow thee with all our heart, and we fear thee, and seek thy face.

42 Put us not to confusion, but deal with us according to thy meekness, and according to the multitude of thy mercies.

43 And deliver us, according to thy wonderful works, and give glory to thy name, O Lord:

44 And let all them be confounded that show evils to thy servants, let them be confounded in all thy might, and let their strength be broken:

45 And let them know that thou art the Lord, the only God, and glorious over all the world.

46 Now the king's servants that had cast them in, ceased not to heat the furnace with brimstone and tow, and pitch, and dry sticks,

47 And the flame mounted up above the furnace nine and forty cubits:

48 And it broke forth, and burnt such of the Chaldeans as it found near the furnace.

But this is certain: that it is, and has been of old, received by the Church, and read as canonical Scripture in her liturgy and divine offices. Ch.

VER. 27. *True*; not fickle, and liable to change. C.

VER. 35. *One.* Moses used the like terms, and pacified God. Exod xxxii. W.

VER. 38. *Thee*, in Jerusalem, (H.) or Judea. There were chiefs and judges, (chap. xiii.,) as well as prophets, (Ezech., &c.,) among the captives. Yet the republic was in disorder. C.—Sedecias was dead, Joakim in prison, so that no Jewish king ruled over the people; nor was there any prophet in the promised land, Jeremiah being either dead or in Egypt. W.

VER. 40. *Sacrifice* of ourselves. H.—They knew not yet whether they would escape. When they beheld the angel they had greater confidence, and broke forth into a hymn of praise. Houbig.

VER. 43. *Name*, by rescuing us, that all may confess thy power. C.

VER. 46. *Brimstone*. Lit. naphtha, (H.) or bitumen, which was very flammable.—*Tow*, besmeared with pitch. C.

49 But the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace,

50 And made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm.

51 Then these three, as with one mouth, praised and glorified and blessed God, in the furnace, saying:

52 Blessed art thou, O Lord, the God of our fathers; and worthy to be praised, and glorified, and exalted above all for ever: and blessed is the holy name of thy glory: and worthy to be praised and exalted above all, in all ages.

53 Blessed art thou in the holy temple or thy glory: and exceedingly to be praised, and exceeding glorious for ever.

54 Blessed art thou on the throne of thy kingdom, and exceedingly to be praised and exalted above all for ever.

55 Blessed art thou that beholdest the depths, and sittest upon the cherubims: and worthy to be praised and exalted above all for ever.

56 Blessed art thou in the firmament of heaven: and worthy of praise, and glorious for ever.

57 All ye works of the Lord, bless the Lord: praise and exalt him above all for ever.

58 O ye angels of the Lord, bless the Lord: praise and exalt him above all for ever.

59 O ye heavens, bless the Lord: praise and exalt him above all for ever.

60 O all ye waters that are above the heavens, bless the Lord: praise and exalt him above all for ever.

61 O all ye powers of the Lord, bless the Lord: praise and exalt him above all for ever.

62 O ye sun and moon, bless the Lord: praise and exalt him above all for ever.

63 O ye stars of heaven, bless the Lord: praise and exalt him above all for ever.

64 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

65 O all ye spirits of God, bless the Lord: praise and exalt him above all for ever.

66 O ye fire and heat, bless the Lord: praise and exalt him above all for ever.

67 O ye cold and heat, bless the Lord: praise and exalt him above all for ever.

68 O ye dews and hoar frost, bless the Lord: praise and exalt him above all for ever.

69 O ye frost and cold, bless the Lord: praise and exalt him above all for ever.

70 O ye ice and snow, bless the Lord: praise and exalt him above all for ever.

\* Psal. cxlviii. 4.

VER. 48. *Furnace.* These might be other victims, (H.) or he recapitulates what had been said ver. 22, (C.) which is by no means unusual.

VER. 49. *Furnace:* so that it destroyed the Chaldeans, while it had no power to hurt God's servants. H.

VER. 53. *Temple;* heaven, styled the throne, ver. 54. The temple was now in ruins.

VER. 65. *Spirits:* winds. Angels and men are mentioned elsewhere. C.

VER. 67. *Heat.* Winter and summer. Some copies have, *estas.* C.

VER. 86. *Souls,* in a separate state. Angels are invited before. C.

VER. 88. *Ananias, &c.* They retain their Hebrew names, despising those im-

posed by the Chaldeans, with their impious manners. Chap. i. 7. The inanimate creation is invited to praise God in its way, (Psal. cxlviii.,) as well as those endowed with reason. H.—*Hell:* the grave. C.

VER. 91. *Then,* hearing these praises, and seeing people walking in the fire Grabe's edit. after ver. 24, has only, "And Nabuchodonosor heard them singing hymns, and was." &c.

VER. 92. *The son,* or rather (H.) "a son;" *vix.* Lowth's Gram.—It was the same angel who descended (W.) with them. Ver. 49. Some have taken him for Jesus Christ. But S. Aug. observes, that most of these apparitions were made by angels, (Trin. iii. 11,) who are often styled "sons of God." Job i. 6. T. C.

93 Then Nabuchodonosor came to the door of the burning fiery furnace, and said: Sidrach, Misach, and Abdenago, ye servants of the most high God, go ye forth, and come. And immediately Sidrach, Misach, and Abdenago, went out from the midst of the fire.

94 And the nobles, and the magistrates, and the judges, and the great men of the king, being gathered together, considered these men, that the fire had no power on their bodies, and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them.

95 Then Nabuchodonosor breaking forth, said: Blessed be the God of them, to wit, of Sidrach, Misach, and Abdenago, who hath sent his angel, and delivered his servants that believed in him: and they changed the king's word, and delivered up their bodies, that they might not serve nor adore any god except their own God.

96 By me, therefore, this decree is made: That every people, tribe, and tongue, which shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, shall be destroyed, and their houses laid waste: for there is no other God that can save in this manner.

97 Then the king promoted Sidrach, Misach, and Abdenago, in the province of Babylon.

98 Nabuchodonosor, the king, to all peoples, nations, and tongues, that dwell in all the earth, peace be multiplied unto you.

99 The most high God hath wrought signs and wonders towards me. It hath seemed good to me, therefore, to publish

100 His signs, because they are great: and his wonders, because they are mighty: and his kingdom is an everlasting kingdom,<sup>a</sup> and his power to all generations.

#### CHAP. IV.

*Nabuchodonosor's dream, by which the judgments of God are denounced against him for his pride, is interpreted by Daniel, and verified by the event.*

**I**NABUCHODONOSOR, was at rest in my house, and flourishing in my palace:

2 I saw a dream that affrighted me: and my thoughts in my bed, and the visions of my head, troubled me.

3 Then I set forth a decree, that all the wise men of

<sup>a</sup> Infra, iv. 31, and vii. 14.

VER. 94. *Smell*, such as is felt when people, (H.) or their garments, come too near the fire. C.—Here the fire burnt only the bands. Ver. 23, 92. H.

VER. 96. *Destroyed*. Chal. “torn limb from limb, (C.) and their houses be made a dunghill.” Chap. ii. 5. H.—*Manner*. One would suppose that he was really converted; but his heart was not changed. Chap. iv. C.

VER. 97. *Promoted*. He granted them greater power (W.); or Chal. “re-established” them in their former dignities.

VER. 98. *Nabuchodonosor, &c.* These last three verses are a kind of preface to the following chapter, which is written in the style of an epistle from the king. Ch.

CHAP. IV. VER. 1. *Palace*. He continues the edict, having subdued all his enemies. C.—Daniel recites his words. The king had the *dream* in the 34th year of his reign, which continued in all forty-three, including the seven of absence. W.

VER. 5. *Colleague*. Chal. als. ‘another, or afterwards, (H.) or at last.’ C.—*My god*. He says this, because the name of *Baltassar*, or *Belteshazzar*, is derived from the name of *Bel*, the chief god of the Babylonians. Ch.—*Gods*. He speaks conformably to his false opinion (S. Jer.); or, being instructed by Daniel, he testifies that the Holy Spirit enlightens the prophet. C.

VER. 6. *And the*. He is convinced that Daniel could do both, but condescends now to relate his dream. H

VER. 7. *Tree* often denotes princes. Eze. xxxi. 3. C.

VER. 10. *A watcher*. A vigilant angel, perhaps the guardian of Israel. Ch.—The scholiast (Roy. ed.) says, “the Sept. render it an *angel*, the rest a *watcher*.” These supernatural agents (H.) and *saints* are represented as judges, ver. 14. C.

Babylon should be brought in before me, and that they should show me the interpretation of the dream.

4 Then came in the diviners, the wise men, the Chaldeans, and the soothsayers, and I told the dream before them: but they did not show me the interpretation thereof.

5 Till *their* colleague, Daniel, came in before me, whose name is Baltassar, according to the name of my god, who hath in him the spirit of the holy gods: and I told the dream before him.

6 Baltassar, prince of the diviners, because I know that thou hast in thee the spirit of the holy gods, and that no secret is impossible to thee, tell me the visions of my dreams that I have seen, and the interpretation of them?

7 This was the vision of my head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was exceeding great.

8 The tree was great and strong, and the height thereof reached unto heaven: the sight thereof was even to the ends of all the earth.

9 Its leaves were most beautiful, and its fruit exceeding much: and in it was food for all: under it dwelt cattle and beasts, and in the branches thereof the fowls of the air had their abode: and all flesh did eat of it.

10 I saw in the vision of my head upon my bed, and behold a watcher, and a holy one came down from heaven.

11 He cried aloud, and said thus: Cut down the tree, and chop off the branches thereof: shake off its leaves, and scatter its fruits: let the beasts fly away that are under it, and the birds from its branches.

12 Nevertheless, leave the stump of its roots in the earth, and let it be tied with a band of iron and of brass, among the grass, that is without, and let it be wet with the dew of heaven, and let its portion be with the wild beasts in the grass of the earth.

13 Let his heart be changed from man's, and let a beast's heart be given him: and let seven times pass over him.

14 This is the decree by the sentence of the watchers, and the word and demand of the holy ones: till the living know, that the Most High ruleth in the kingdom of men:

<sup>b</sup> A. M. 3434, A. C. 570.

VER. 11. *Branches*, to show that all (H.) the king's subjects should abandon him.

VER. 13. *Changed, &c.* It does not appear, by Scripture, that Nabuchodonosor was changed from human shape, much less that he was changed into an ox, but only that he lost his reason, and became mad; and in this condition remained abroad in the company of beasts eating grass like an ox, till his hair grew in such a manner as to resemble the feathers of eagles, and his nails to be like birds' claws. Ch.—Origen represents the whole as an allegorical description of the fall of Lucifer. See S. Jer. But his arguments have made little impression: and it is universally believed that Nabuchodonosor was thus punished for his pride, after a whole year had been allowed him to see if he would repent. His son, Evilmerodac, probably ruled during his absence. Most of the Chaldean writings have perished; so that we need not be surprised if they take no notice of this event, which was so disgraceful to the nation. Yet Megasthenes (in Eus. Præp. 9, ult.) seems to hint at it, when he represents the king seized with a Divine fury and crying out (C. Diss.): “I, the same Nabuchodonosor, foretell unto you, Babylonians, a fatal calamity, which neither my ancestor Belus, nor even the kingdom of Bel (H. the gods) have power to avert. For a Persian mule (Cyrus. C.) shall come, assisted by your demons, and bring on slavery. Having uttered this oracle, he suddenly disappeared.” H.—*Beast's heart*. In his hypochondriac temper he imagined himself (C.) to be an ox, (H.) avoided the society of men, going naked and feeding on grass, upon his hands and feet, till (after seven years) God restored him to his senses and kingdom. W.—*Times*. This usually denotes years, in Daniel (vii. 25, and xii. 7); and of course (C.) we must understand <sup>it</sup> here in this sense (W.); though some have explained it of an indeterminate length.

and he will give it to whomsoever it shall please him, and he will appoint the basest<sup>a</sup> man over it.

15 I, king Nabuchodonosor, saw this dream: thou, therefore, O Baltassar, tell me quickly the interpretation: for all the wise men of my kingdom are not able to declare the meaning of it to me: but thou art able, because the spirit of the holy gods is in thee.

16 Then Daniel, whose name was Baltassar, began silently to think within himself for about one hour: and his thoughts troubled him. But the king answering, said: Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thy enemies.

17 The tree which thou sawest, which was high and strong, whose height reached to the skies, and the sight thereof into all the earth:

18 And the branches thereof were most beautiful, and its fruit exceeding much, and in it was food for all, under which the beasts of the field dwelt, and the birds of the air had their abode in its branches.

19 It is thou, O king, who art grown great, and become mighty: for thy greatness hath grown, and hath reached to heaven, and thy power unto the ends of the earth.

20 And whereas the king saw a watcher, and a holy one come down from heaven, and say: Cut down the tree, and destroy it, but leave the stump of the roots thereof in the earth, and let it be bound with iron and brass, among the grass without, and let it be sprinkled with the dew of heaven, and let his feeding be with the wild beasts, till seven times pass over him.

21 This is the interpretation of the sentence of the Most High, which is come upon my lord, the king.

22 They shall cast thee out from among men, and thy dwelling shall be with cattle, and with wild beasts, <sup>b</sup> and thou shalt eat grass, as an ox, and shalt be wet with the dew of heaven: and seven times shall pass over thee, till thou know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he will.

23 But whereas he commanded, that the stump of the roots thereof, that is, of the tree, should be left: thy kingdom shall remain to thee, after thou shalt have known that power is from heaven.

24 Wherefore, O king, let my counsel be acceptable to thee, <sup>c</sup> and redeem thou thy sins with alms, and thy

<sup>a</sup> 1 Kings ii. 8, and xvi. 11, et seq.—<sup>b</sup> Infra, v. 21.—<sup>c</sup> Eccli. iv. 8.

of time, or of weeks, months, or seasons. Only winter and summer were admitted, so that half this period would thus suffice. See Theod. C.

VER. 16. *Hour.* Chal. *ssāe*, (H.) implies "a little while" (Grot.); yet of some duration, not precisely like one of the modern hours. The prophet was silent, being troubled by the Divine Spirit, (chap. x. 8,) at the view of impending misery; or unwilling to hurt the king's feelings, till he should urge him to speak. C.—He was sorry to denounce such calamities, yet must speak the truth. W.—*Trouble.* Theodot. "make thee hurry." He perceived the prophet's anxiety, and encouraged him.

VER. 23. *Remain.* His son and the nobles should act in his name. Ver. 13.

VER. 24. *Alms.* Chal. "justice," is often taken in this sense. Syr., &c. 2 Cor. ix. 9. C.

VER. 25. *Came.* Daniel informs us of this event, unless the king speak of himself in the third person, from ver. 26 to 31, giving an account of what he had heard and experienced. H.

VER. 27. *Answered* his own vain thoughts. H.—He was admiring the city, (C.) which he had greatly enlarged and beautified. Beros., &c.

iniquities with works of mercy to the poor: perhaps he will forgive thy offences.

25 All these things came upon king Nabuchodonosor.

26 At the end of twelve months he was walking in the palace of Babylon.

27 And the king answered, and said: Is not this the great Babylon, which I have built, to be the seat of the kingdom, by the strength of my power, and in the glory of my excellency?

28 And while the word was yet in the king's mouth, a voice came down from heaven: To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee.

29 And they shall cast thee out from among men, and thy dwelling shall be with cattle and wild beasts: thou shalt eat grass like an ox, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

30 The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men, and did eat grass, like an ox, and his body was wet with the dew of heaven: till his hairs grew like the feathers of eagles, and his nails like birds' claws.

31 Now at the end of the days, <sup>d</sup>I, Nabuchodonosor, lifted up my eyes to heaven, and my sense was restored to me: and I blessed the Most High, and I praised and glorified him that liveth for ever: <sup>e</sup>for his power is an everlasting power, and his kingdom is to all generations.

32 And all the inhabitants of the earth are reputed as nothing before him: for he doth according to his will, <sup>f</sup>as well with the powers of heaven, as among the inhabitants of the earth: and there is none that can resist his hand, and say to him: Why hast thou done it?

33 At the same time my sense returned to me, and I came to the honour and glory of my kingdom: and my shape returned to me: and my nobles, and my magistrates, sought for me, and I was restored to my kingdom: and greater majesty was added to me.

34 Therefore I, Nabuchodonosor, do now praise, and magnify, and glorify the King of heaven: because all his works are true, and his ways judgments, and them that walk in pride he is able to abase.

*Baltassar's profane banquet: his sentence is denounced by a hand-writing on the wall, which Daniel reads and interprets.*

<sup>d</sup> A. M. 3442, A. C. 562.—<sup>e</sup> Supra, iii. 100.—<sup>f</sup> Jer. xxiii. 13; Psal. cxv. 3.

VER. 31. *Heaven:* God having looked on me with pity. S. Aug. (Ep. 111, C. or 122. W.) seems to think that he was saved; and the author of the B. on Pred. and Grace, (chap. xv.,) attributed to him, remarks that his repentance was different from that of Pharao. Hence none must despair. S. Jer. Ep. 7, to Laeta.—See Theod., A. Lap., &c., who maintain the same opinion: but S. Thomas expresses his doubts.

VER. 32. *With,* or "by the powers (angels, ver. 10) . . . as by men." <sup>g</sup>—<sup>h</sup>—The stars are also frequently thus described. Matt. xxiv. 29.

VER. 33. *Shape.* He had not assumed that of an ox, (H.) but had greatly neglected his person, (C.) so that he was covered with hair, &c. Ver. 30. II.

VER. 34. *I, &c.* From this place some commentators infer that this king became a true convert, and dying not long after, was probably saved. Ch. Jos. Ant. 10.—This is the last act of his which is recorded. If he had lived much longer he would probably have restored the Jews. W.—But the time decreed by heaven for their liberation was not yet arrived. H.

CHAP. V. VER. 1. *Baltassar.* He is believed to be the same as Nabonides, the last of the Chaldean kings, grandson to Nabuchodonosor. He is called his son.

BALTASSAR, \*the king, made a great feast for a thousand of his nobles: and every one drank according to his age.

2 And being now drunk, he commanded that they should bring the vessels of gold and silver, which Nabuchodonosor, his father, had brought away out of the temple, that was in Jerusalem, that the king and his nobles, and his wives, and his concubines, might drink in them.

3 Then were the golden and silver vessels brought, which he had brought away out of the temple that was in Jerusalem: and the king and his nobles, his wives, and his concubines, drank in them.

4 They drank wine, and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone.

5 In the same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick, upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote.

6 Then was the king's countenance changed, and his thoughts troubled him: and the joints of his loins were loosed, and his knees struck one against the other.

7 And the king cried out aloud to bring in the wise men, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise men of Babylon: Whosoever shall read this writing, and shall make known to me the interpretation thereof, shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third man in my kingdom.

8 Then came in all the king's wise men, but they could neither read the writing, nor declare the interpretation to the king.

9 Wherewith king Baltassar was much troubled, and his countenance was changed: and his nobles also were troubled.

10 Then the queen, on occasion of what had happened to the king, and his nobles, came into the banquet-house: and she spoke, and said: O king, live for ever: let not thy thoughts trouble thee, neither let thy countenance be changed.

11 There is a man in thy kingdom that hath the spirit of the holy gods in him: and in the days of thy father knowledge and wisdom were found in him: for king Nabuchodonosor, thy father, appointed him prince of the wise men, encharters, Chaldeans, and soothsayers, thy <sup>father</sup>, I say, O king:

12 Because <sup>a</sup> greater spirit, and knowledge, and under-

\* A. M. 1346, A. C. 538.

ver. 2, 11, &c., according to the style of the Scriptures, because he was a descendant from him. Ch. S. Jer. in Isa. xiii. Usher, &c.—Some think that he was brother of Evilmerodac. Ver. 11. Bar. i. 11. But he seems rather to have been his son. Jer. xxvii. 7. Profane authors place Neriglissor and Laborosoarchod between them. They were not of the royal family, and might be looked upon as usurpers, or reigned in some other place; or they did not meddle with the Jews. C.—*Thousand*; or, “for his officers over a thousand men.” Theodot.—*Every*. Chal. “and drank wine before the thousand,” more than any, for this was deemed a great perfection; or he drank in their presence, but apart. C.—The Persian monarchs used to sit in a separate apartment, with a veil before the door, so that they could see the guests without being seen.—According to the order of time, this chapter should be placed after the 7th and 8th. C.—But those contain visions. H.

VER. 6. *Loosed*, so that he quaked for fear. Eze. xxix. 7. C.—He was not so drunk as to be deprived of sense. H.

VER. 7. *Purple*. This and the *chain* were reserved for the highest nobility.—*Third*, or one of the three great officers. Chap. vi. 1, and 2 Kings xxiii. 8, 19.

standing, and interpretation of dreams, and showing of secrets, and resolving of difficult things, were found in him, that is, in Daniel: whom the king named Baltassar. Now, therefore, let Daniel be called for, and he will tell the interpretation.

13 Then Daniel was brought in before the king. And the king spoke, and said to him: Art thou Daniel, of the children of the captivity of Juda, whom my father, the king, brought out of Judea?

14 I have heard of thee, that thou hast the spirit of the gods, and excellent knowledge, and understanding, and wisdom are found in thee.

15 And now the wise men, the magicians, have come in before me, to read this writing, and show me the interpretation thereof; and they could not declare to me the meaning of this writing.

16 But I have heard of thee, that thou canst interpret obscure things, and resolve difficult things: now if thou art able to read the writing, and to show me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, and shalt be the third prince in my kingdom.

17 To which Daniel made answer, and said before the king: Thy rewards be to thyself, and the gifts of thy house give to another: but the writing I will read to thee, O king, and show thee the interpretation thereof.

18 O king, the most high God gave to Nabuchodonosor, thy father, a kingdom, and greatness, and glory, and honour.

19 And for the greatness that he gave to him, all people, tribes, and languages trembled, and were afraid of him: whom he would, he slew: and whom he would, he destroyed: and whom he would, he set up: and whom he would, he brought down.

20 But when his heart was lifted up, and his spirit hardened unto pride, he was put down from the throne of his kingdom, and his glory was taken away.

21 <sup>b</sup> And he was driven out from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses, and he did eat grass like an ox, and his body was wet with the dew of heaven: till he knew that the Most High ruled in the kingdom of men, and that he will set over it whomsoever it shall please him.

22 Thou also, his son, O Baltassar, hast not humbled thy heart, whereas thou knewest all these things:

23 But hast lifted thyself up against the Lord of heaven: and the vessels of his house have been brought

<sup>b</sup> *Supra*, iv. 22.

VER. 10. *The queen*. Not the wife, but the mother of the king (Ch.); Amyit, widow of Nabuchodonosor, and sister of Darius, the Mede; or (C.) Nitocris, the mother of Labynithus, (Herod. 1,) whom many confound with Baltassar. C.

VER. 11. *Father*. So a grandfather might be styled. Jer. xxvii. 7. W.—Daniel was not perhaps at the head of the wise men. C.—He was probably (H.) in some office, at Susa, yet happened to be then in Babylon, (C.) which was besieged; and thither he might have retired at the approach of Cyrus.

VER. 19. *Slew*. He was an absolute monarch, and considered his subjects as so many slaves. C.

VER. 21. *Beasts*. His disordered imagination made him dwell with them W.—It is strange that such an example should have been so soon forgotten, that Daniel is forced to repeat it so explicitly. Chap. iv. 13.

VER. 23. *Vessels*. Only part had been returned to Sedecias (chap. i. 2): <sup>1</sup> but they were taken again, and kept in the palace, or in the temple of Bel. H. *Breath*, or soul. Gen. ii. 7. C.

before thee: and thou, and thy nobles, and thy wives, and thy concubines, have drunk wine in them: and thou hast praised the gods of silver, and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel: but the God who hath thy breath in his hand, and all thy ways, thou hast not glorified.

24 Wherefore, he hath sent the part of the hand which hath written this that is set down.

25 And this is the writing that is written: **MANE**, **THECEL**, **PHARES**.

26 And this is the interpretation of the word. **MANE**: God hath numbered thy kingdom, and hath finished it.

27 **THECEL**: thou art weighed in the balance, and art found wanting.

28 **PHARES**: thy kingdom is divided, and is given to the Medes and Persians.

29 Then by the king's command, Daniel was clothed with purple, and a chain of gold was put about his neck: and it was proclaimed of him that he had power *as* the third man in the kingdom.

30 The same night Baltassar, the Chaldean king, was slain.\*

31 And Darius, the Mede, succeeded to the kingdom, being threescore and two years old.

### CHAP. VI.

*Daniel is promoted by Darius: his enemies procure a law forbidding prayer: for the transgression of this law, Daniel is cast into the lion's den: but miraculously delivered.*

**I**T seemed good to Darius, and he appointed over the kingdom a hundred and twenty governors, to be over his whole kingdom.

2 And three princes over them, of whom Daniel was one: that the governors might give an account to them, and the king might have no trouble.

3 And Daniel excelled all the princes, and governors: because a greater spirit of God was in him.

4 And the king thought to set him over all the kingdom: whereupon the princes, and the governors, sought to find occasion against Daniel, with regard to the king: and they could find no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him.

5 Then these men said: We shall not find any occa-

\* A. M. 3466, A. C. 538.

VER. 25. *Phares*. These words consist of three letters, *mona*, *thokol*, *pres*, as we add *o* merely for pronunciation. Being unconnected and almost destitute of vowels, (H.) it was not easy even for the learned to read these words, or to ascertain their meaning. C.—*Mane* is twice repeated, to show the certainty and exactitude of the numbering. M.—Yet in the sequel each word occurs once and unconnected, as it is here in the Vulg.; not *Mene*, *Mene*, *Tekel* *Upharsin*, (Prot. H.) “He hath numbered, numbered, weighed, and the dividers *or* the Persians” are upon thee, (T.) as Dalila said to Samson. Only three words (H.) were written. S. Jer.

VER. 29. *Third*, or over a third part. S. Jer. Ver. 7. H.—The honours were conferred without delay, and they would have been made public in the morning. But death prevented the king; and Daniel did not enjoy them till they were ratified by Darius, to whom he adhered. C.—The Medes then besieged the city, which they took that night, when most part were drunk. W.—It was a solemn festival. Isa. xxi. S. Jer.—Cyrus rushed in by the channel of the Euphrates, and two of the king's guards slew him to revenge themselves. Xenoph. 7. Beros.

VER. 31. *Darius*. He is called *Cyaxares* by the historians, and was the son of Astyages, and uncle to Cyrus (Ch.) as well as to Baltassar, by the mother's side. He is styled Astyages, (chap. xiii. 65,) or Artaxerxes. Sept. Chap. vi. 1. He takes the title of king both of the Medes and Persians. Chap. vi. 8, &c. C.

CHAP. VI. VER. 1. *Kingdom*. Josephus, &c. say Darius had returned into Media, where he made these regulations. But if this did not take place at Babylon, it would be rather at Susa. Chap. viii.

sion against this Daniel, unless perhaps concerning the law of his God.

6 Then the princes, and the governors, craftily suggested to the king, and spoke thus unto him: King Darius, live for ever:

7 All the princes of the kingdom, the magistrates, and governors, the senators, and judges, have consulted together, that an imperial decree, and an edict be published: That whosoever shall ask any petition of any god, or man, for thirty days, but of thee, O king, shall be cast into the den of the lions.

8 Now, therefore, O king, confirm the sentence, <sup>b</sup> and sign the decree: that what is decreed by the Medes and Persians may not be altered, nor any man be allowed to transgress it.

9 So king Darius set forth the decree, and established it.

10 Now, when Daniel knew this, that is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day, and adored and gave thanks before his God, as he had been accustomed to do before.

11 Wherefore those men carefully watching him, found Daniel praying and making supplication to his God.

12 And they came and spoke to the king concerning the edict: O king, hast thou not decreed, that every man that should make a request to any of the gods, or men, for thirty days, but to thyself, O king, should be cast into the den of the lions? And the king answered them, saying: The word is true, according to the decree of the Medes and Persians, which it is not lawful to violate.

13 Then they answered, and said before the king: Daniel, who is of the children of the captivity of Juda, hath not regarded thy law, nor the decree that thou hast made: but three times a day he maketh his prayer.

14 Now when the king had heard these words, he was very much grieved, and in behalf of Daniel he set his heart to deliver him, and even till sun-set he laboured to save him.

15 But those men perceiving the king's design, said to him: Know thou, O king, that the law of the Medes and

<sup>b</sup> Est. i. 19.

VER. 4. *Kingdom*, as prime minister, to whom the three princes should be accountable, as the inferior governors were to them. H.—The king was now advanced in years, and wished to ease himself of part of the burden, (C.) as he could entirely confide in Daniel. H.—He reigned only one year. Chap. xiii. 65. W.—*King*. Chal. “kingdom,” (H.) to accuse him of treason, (Grot.,) or to get him removed. C.

VER. 6. *Craftily*. Chal. “came tumultuously to,” &c. C.—They hoped thus to convince the king, as they were so unanimous. He would not perceive the drift of their petition, and was flattered with the idea of being like a god. Daniel was not consulted, though on other occasions the king reposed such confidence in him, as the deputies so impudently asserted that the wish was universal! So easily are princes deceived! H.

VER. 9. *It*. Nabuchodonosor of Babylon, and of Ninive, had both pretended to be gods. Chap. iii. 15; Judith v. 29. C.

VER. 10. *Before*. He did not open the windows that he might be seen, as that would have been rashness; nor did many perceive what he was doing, (ver. 11. W.) as it was in an *upper room*, but only those who rushed in. H.—It was the usual practice of the Jews, (C.) to pray turning towards the temple, as Solomon had directed, (3 Kings viii. 48. S. Jer. in Ezecl. viii. 16,) though it was now in ashes. H.

VER. 11. *Carefully*. Chal. “came in a tumultuous manner,” as ver. 6, and 15. C.

VER. 15. *Perceiving*. Chal. “assembled,” (Prot. H.) or “came quickly in a body.” C.

Persians is, that no decree which the king hath made, may be altered.

16 Then the king commanded, and they brought Daniel, and cast him into the den of the lions. And the king said to Daniel: Thy God, whom thou always servest, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den: which the king sealed with his own ring, and with the ring of his nobles, that nothing should be done against Daniel.

18 And the king went away to his house, and laid himself down without taking supper, and meat was not set before him, and even sleep departed from him.

19 Then the king rising very early in the morning, went in haste to the lions' den:

20 And coming near to the den, cried with a lamentable voice to Daniel, and said to him: Daniel, servant of the living God, hath thy God, whom thou servest always, been able, thinkest thou, to deliver thee from the lions?

21 And Daniel answering the king, said: O king, live for ever:

22 <sup>a</sup> My God hath sent his angel, and hath shut up the mouths of the lions, and they have not hurt me: forasmuch as before him justice hath been found in me: yea, and before thee, O king, I have done no offence.

23 Then was the king exceeding glad for him, and he commanded that Daniel should be taken out of the den: and Daniel was taken out of the den, and no hurt was found in him, because he believed in his God.

24 And by the king's commandment, those men were brought that had accused Daniel: and they were cast into the lions' den, they and their children, and their wives: and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces.

25 Then king Darius wrote to all people, tribes, and languages, dwelling in the whole earth: PEACE be multiplied unto you.

26 It is decreed by me, that in all my empire and my kingdom, all men dread and fear the God of Daniel. For he is the living and eternal God for ever: and his king-

<sup>a</sup> 1 Mac. ii. 60.

VER. 17. *Own ring*, that none of his enemies might injure Daniel. The nobles also affixed their seal, (H.) that the king might not liberate him. M.

VER. 18. *Meat*. Chal. "music," (C.) or "incense." De Dieu.

VER. 22. *Offence*, as I neglected thy decree to obey a higher Master. C.

VER. 23. *Believed*, or trusted. C.—S. Paul alludes to this miracle. Heb. xi. 33. W.

VER. 24. *Accused*. They were punished as false witnesses (C.); and the king justly made them suffer what they would have inflicted on the innocent, being convinced that Daniel had only acted according to his devotion. W.—*Wives*. Many examples of such punishments occur, (C.) as it was presumed the children and wives were infected by the bad example, and would imitate it, (Jun.,) if they had not concurred already. M.

CHAP. VII. VER. 1. *Baltassar*. Chal. a letter is wanting. H.—This Baltassar was slain. Chap. v. C.—The two visions happened before that event. W.

VER. 3. *Four great beasts*; viz. the Chaldean, Persian, Grecian, and Roman empires. But some rather choose to understand the fourth beast of the successors of Alexander the Great, more especially of them that reigned in Asia and Syria, (Ch.) or in Egypt. Chap. ii. 40. H.

VER. 4. *Man*. The emperors of Babylon were forced to confess that they were nothing more. C.—Their cruel and rapid conquests (W.) are denoted by this monstrous animal. Its wings show how the lands were divided between the Medes and Persians. Perhaps Neriglissor, &c. shared a part. Chap. v. 1. C.

VER. 5. *Bear*, which is cruel, and eats what is set before it greedily. W.—*Side*. Cyrus did not attack the Jews. S. Jer.—He stood ready to attack the Chaldeans.—*Three*. He ruled over the Medes and Chaldeans, as well as over the Persians. C.—*Rows*. Gr. "wings or sides" of an animal, (H.) or "bones."

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dom shall not be destroyed, and his power shall be for ever.

27 He is the deliverer, and saviour, doing signs and wonders in heaven, and in earth: who hath delivered Daniel out of the lions' den.

28 <sup>b</sup> Now Daniel continued unto the reign of Darius, and the reign of Cyrus, the Persian.

### CHAP. VII.

*Daniel's vision of the four beasts, signifying four kingdoms: of God sitting in his throne: and of the opposite kingdoms of Christ and antichrist.*

**I**N the first year of Baltassar, king of Babylon, Daniel saw a dream: and the vision of his head was upon his bed: and writing the dream, he comprehended it in a few words: and relating the sum of it in short, he said:

2 I saw in my vision by night, and behold the four winds of the heaven strove upon the great sea.

3 And four great beasts, different one from another, came up out of the sea.

4 The first was like a lioness, and had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth, and stood upon her feet as a man, and the heart of a man was given to her.

5 And behold another beast, like a bear, stood up on one side: and there were three rows in the mouth thereof, and in the teeth thereof, and thus they said to it: Arise, devour much flesh.

6 After this I beheld, and lo, another like a leopard, and it had upon it four wings, as of a fowl, and the beast had four heads, and power was given to it.

7 After this I beheld in the vision of the night, and lo, a fourth beast, terrible and wonderful, and exceeding strong, it had great iron teeth, eating and breaking in pieces, and treading down the rest with its feet: and it was unlike to the other beasts which I had seen before it, and had ten horns.

8 I considered the horns, and behold another little horn sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth speaking great things.

<sup>b</sup> Supra, l. 21.

**Grot.**—Cyrus was always at war; and Justin (1.) says that Tomyris II., of Scythia, ordered his head to be cut off, and thrown into a vessel full of blood.

VER. 6. *Leopard*, a small spotted beast, may denote the size and disposition of Alexander, as well as his rapid conquests. When he was asked how he had subdued so many, he answered, "by never putting off." C.—*Four*. He led his forces on all sides (H.); and after his death his empire was divided into four, (W.) Egypt, Syria, Asia, and Macedon, (Theod.,) as he had united in his person the empire of the Chaldees, Medes, Persians, and Greeks. C.

VER. 7. *Unlike*. It is not named: but shows the incomparable power of the Romans, governed by kings, consuls, tribunes, dictators, and emperors, at different times. W.—This is the opinion generally received, which we shall explain. Yet many think that the kingdoms of Syria and Egypt are designated, as chap. ii. 40.—*Horns*. That is, ten kingdoms, (as Apoc. xvii. 12,) among which the empire of the fourth beast shall be parcelled: or ten kings of the number of the successors of Alexander, as figures of such as shall be about the time of antichrist. Ch.—Epiphanes was the eighth king, and Laomedon, Antigonus, and Demetrius, had been governors of Syria before. Most understand this of antichrist, whom Epiphanes foreshadowed. Others think that it points out Vespasian, the tenth successor of Caesar, who made war on the Jews. Others apply this to the Turkish empire, which may be paving the way for the great antagonist of Christ. C.

VER. 8. *Little horn*. This is commonly understood of antichrist. It may also be applied to that great persecutor, Antiochus Epiphanes, as a figure of antichrist. Ch.—He was the youngest son of Antiochus the Great, and was a hostage at Rome.—*Man*. He gained several at first, by his affability.—*Things: blasphemy*. 1 Mac. i. 23, 43. C.

VER. 9. *Ancient*. The Son is born of the Father, and the Holy Ghost.

9 I beheld till thrones were placed, and the ancient of days sat: his garment was white as snow, and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire.

10 A swift stream of fire issued forth from before him: thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him: the judgment sat, and the books were opened.

11 I beheld, because of the voice of the great words which that horn spoke: and I saw that the beast was slain, and the body thereof was destroyed, and given to the fire to be burnt:

12 And that the power of the other beasts was taken away: and that times of life were appointed them for a time, and a time.

13 I beheld, therefore, in the vision of the night, and lo, one like the Son of man came with the clouds of heaven, and he came even to the ancient of days: and they presented him before him.

14 And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom, that shall not be destroyed.

15 My spirit trembled; I, Daniel, was affrighted at these things, and the visions of my head troubled me.

16 I went near to one of them that stood by, and asked the truth of him concerning all these things, and he told me the interpretation of the words, and instructed me:

17 These four great beasts, are four kingdoms, which shall arise out of the earth.

18 But the saints of the most high God shall take the kingdom: and they shall possess the kingdom for ever and ever.

19 And after this I would diligently learn concerning the fourth beast, which was very different from all, and exceeding terrible: his teeth and claws were of iron: he devoured and broke in pieces, and the rest he stamped upon with his feet:

20 And concerning the ten horns that he had on his head: and concerning the other that came up, before which three horns fell: and of that horn that had eyes, and a mouth speaking great things, and was greater than the rest.

\* Apoc. v. 11.—<sup>b</sup> Supra, iii. 100, and iv. 31; Mic. iv. 7; Luke i. 32.

seeds from both, yet all three are co-eternal. W.—Hence the Father is sometimes painted in this manner, though he be a pure spirit. His throne resembled that seen by Ezechiel, chap. i. H.

VER. 10. *Fire.* Psal. xcvi. 3.—*Thousands.* Gr. implies one million and one hundred millions. M.

VER. 11. *Spoke.* I wished to see how the king would be punished. He felt the hand of God as he was going to destroy all the Jews, when he pretended to repent. 1 Mac. vi., and 2 Mac. ix. 4.

VER. 12. *Time.* Each of the four empires had its period assigned. That of Rome attracted the prophet's attention most, and is mentioned first. M.

VER. 13. *Heaven.* Christ appeared about sixty years after the subversion of the Syrian monarchy. Yet these expressions literally refer to his second coming. Matt. xxvi. 64. C.—He had the form of man, as he had the nature. M.

VER. 14. *Destroyed.* The eternal dominion of Christ could not be expressed in stronger terms. He seems to allude to them, Matt. xxviii. 18. C.

VER. 18. *Most High,* (Th.) or rather Chal. “the very high saints of God;” as also ver. 22, 25, and 27.

VER. 24. *Mightier.* Chal. again, “unlike.” Antiochus the Great had lost many provinces: but his son was the most implacable enemy of God's people. He subdued them, Egypt, and Armenia; or his three competitors. Ver. 8.

VER. 25. *Against,* or “over against,” like an accuser. Sym. “as if he were

21 I beheld, and lo, that horn made war against the saints, and prevailed over them,

22 Till the ancient of days came and gave judgment to the saints of the Most High, and the time came, and the saints obtained the kingdom.

23 And thus he said: The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns of the same kingdom, shall be ten kings: and another shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings.

25 And he shall speak words against the High One, and shall crush the saints of the Most High: and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time, and times, and half a time.

26 And a judgment shall sit, that his power may be taken away, and be broken in pieces, and perish even to the end.

27 And that the kingdom, and power, and the greatness of the kingdom, under the whole heaven, may be given to the people of the saints of the Most High: whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall obey him.

28 Hitherto is the end of the word. I, Daniel, was much troubled with my thoughts, and my countenance was changed in me: but I kept the word in my heart.

### CHAP. VIII.

*Daniel's vision of the ram and he-goat, interpreted by the angel Gabriel.*

IN the third year of the reign of king Baltassar, a vision appeared to me. I, Daniel, after what I had seen in the beginning,

2 Saw in my vision when I was in the castle of Susa, which is in the province of Elam: and I saw in the vision that I was over the gate of Ulai.

3 And I lifted up my eyes, and saw: and behold a ram stood before the water, having two high horns, and one higher than the other, and growing up. Afterward

4 I saw the ram pushing with his horns against the west, and against the north, and against the south: and no beasts could withstand him, nor be delivered out of his hand: and he did according to his own will, and became great.

\* A. M. 3451, A. C. 553.

God.”—*Laws.* He did this with regard to the Jews, (1 Mac. i. 41. C.) prohibiting their festivals. Antichrist will do the like, and pretend to work miracles. H.—*A time, &c.* That is, three years and a half; which is supposed to be the length of the duration of the persecution of antichrist. Ch. Apoc. xi. 2, and xii. 14.

VER. 27. *Him.* The power of the Machabees was too limited, to be here understood. The Church and Christ must be meant.

CHAP. VIII. VER. 1. *Beginning.* This vision was to explain what he had seen (chap. vii) respecting the four monarchies. The conflict of the Persians with Alexander, after two hundred and twenty years, is here described. W.

VER. 2. *Castle;* some read, “city.” Here the kings had a palace; and Hystaspes, &c. generally resided in it. C.—*Gate,* or “stagnant water” (paludem. Ver. 3. H.); though most understand the river Euleus, on the side of Susiana. C.

VER. 3. *A ram.* The empire of the Medes and Persians. Ch. W.—Cyrus, the founder, was allied to both.—*Higher,* denoting the Persians; or Hystaspes, and his posterity, the second branch of the royal family, which reigned to the end: whereas Cambyses was the only one of the race of Cyrus who succeeded to the throne. Others think that he alludes to Codomannus, whom Alexander certainly attacked.

VER. 4. *South.* Codomannus reigned in peace for two years, when he was invaded. But his predecessors had made war chiefly in Greece, Scythia, and Egypt. C

5 And I understood: and behold a he-goat came from the west on the face of the whole earth, and he touched not the ground, and the he-goat had a notable horn between his eyes.

6 And he went up to the ram that had the horns, which I had seen standing before the gate, and he ran towards him in the force of his strength.

7 And when he was come near the ram, he was enraged against him, and struck the ram: and broke his two horns, and the ram could not withstand him: and when he had cast him down on the ground, he stamped upon him, and none could deliver the ram out of his hand.

8 And the he-goat became exceeding great: and when he was grown, the great horn was broken, and there came up four horns under it towards the four winds of heaven.

9 And out of one of them came forth a little horn: and it became great against the south, and against the east, and against the strength.

10 And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod upon them.

11 And it was magnified even to the prince of the strength: and it took away from him the continual sacrifice, and cast down the place of his sanctuary.

12 And strength was given him against the continual sacrifice because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper.

13 And I heard one of the saints speaking, and one saint said to another, I know not to whom that was speaking: How long shall be the vision, concerning the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength be trodden under foot?

14 And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary shall be cleansed.

15 And it came to pass when I, Daniel, saw the vision, and sought the meaning, that behold there stood before me as it were the appearance of a man.

VER. 5. *A he-goat.* The empire of the Greeks, or Macedonians.—*He touched not the ground.* He conquered all before him with so much rapidity, that he seemed rather to fly than to walk upon the earth.—*A notable horn.* Alexander the Great. Ch.—He succeeded his father when only twenty years old, and the next year was chosen generalissimo of the Greeks against Persia, which he invaded at the head of 30,000 foot and 4000 horse, having only seventy talents of silver and provisions for one month. With this he attacked the most flourishing empire, and conquered it in less than four years' time, when Darius was slain, A. 3674. Alexander survived only six years and ten months, yet subdued so many nations that it is almost incredible that he should have travelled over them. He is the belly of brass and the leopard, chap. ii. 39, and vii. 6. C.

VER. 7. *Hand.* He routed all the forces of his enemy (H.) at the Granicus, at Issus; and at Gaugamela, (C.) or Arbela, Darius escaped, but was slain by his own servants. H.

VER. 8. *Broken,* by death. Usher, A. 3681.—*Four.* Seleucus, Antigonus, Philip, and Ptolemeus, the successors of Alexander, who divided his empire among them. Ch.—Other generals held out for some time. Philip was only a nominal king; Antipater governed Macedon and Greece. Syria, Asia, and Egypt formed three other kingdoms. All four are marked out by the four heads of the leopard. Chap. vii. 6. C.

VER. 9. *A little horn.* Antiochus Epiphanes, a descendant of Seleucus. He grew against the south and the east, by his victories over the kings of Egypt and Armenia; and *against the strength*, that is, against Jerusalem and the people of God. Ch.—He persecuted God's people, and set up the idol of Jupiter Olympius in the very temple. W.

VER. 10. *Even unto,* or against the strength of heaven. So are here called the army of the Jews, the people of God, (Ch.) and particularly the teachers. Many priests gave way to idolatry. 1 Mac. i. 48, and 2 Mac. iv. 14. C.

VER. 12. *Strength.* Heb. “the army was delivered up to him, for the,” &c. While several contended for the high priesthood, and imitated the manners of the

16 And I heard the voice of a man between Ulai: and he called, and said: Gabriel, make this man to understand the vision.

17 And he came, and stood near where I stood: and when he was come, I fell on my face, trembling, and he said to me: Understand, O son of man, for in the time of the end the vision shall be fulfilled.

18 And when he spoke to me, I fell flat on the ground: and he touched me, and set me upright,

19 And he said to me: I will show thee what things are to come to pass in the end of the malediction: for the time hath its end.

20 The ram, which thou sawest with horns, is the king of the Medes and Persians.

21 And the he-goat, is the king of the Greeks, and the great horn that was between his eyes, the same is the first king.

22 But whereas when that was broken, there rose up four for it: four kings shall rise up of his nation, but not with his strength.

23 And after their reign, when iniquities shall be grown up, there shall arise a king of a shameless face, and understanding dark sentences.

24 And his power shall be strengthened, but not by his own force: and he shall lay all things waste, and shall prosper, and do more than can be believed. And he shall destroy the mighty, and the people of the saints,

25 According to his will, and craft shall be successful in his hand: and his heart shall be puffed up, and in the abundance of all things he shall kill many: and he shall rise up against the prince of princes, and shall be broken without hand.

26 And the vision of the evening and the morning, which was told, is true: thou, therefore, seal up the vision, because it shall come to pass after many days.

27 And I, Daniel, languished, and was sick for some days: and when I was risen up, I did the king's business, and I was astonished at the vision, and there was none that could interpret it.

Greeks, the sacrifices were neglected, and then Antiochus prevailed. 2 Mac. vi. 7.

VER. 14. *Days.* That is, six years and almost four months; which was the whole time from the beginning of the persecution of Antiochus till his death. Ch.—He began A. 143, and died A. 149, according to the era of Seleucus. H.—The temple was purified in the mean time. 1 Mac. i. 21, and vi. 16. W.—Full days are specified. Sacrifice entirely ceased for three years, A. 145. Chap. vii. 25.

VER. 16. *Between,* in an island formed by the river. It was the Son of God, (C.) or S. Michael, (S. Jer.) directing Gabriel to explain the vision.

VER. 17. *Man.* So Ezechiel is usually styled, to show that the human nature is different from that of angels, and would be greatly honoured by Jesus Christ, who takes this appellation. W.

VER. 19. *Malediction.* Heb. “wrath” against the people of God, and their enemies. C.

VER. 21. *Is.* Heb. “are the kings,” (H.) including all. Ver. 3.

VER. 22. *Nation,* yet not his children. Ver. 8.

VER. 23. *Shameless.* Heb. “hard,” cruel, and impudent, as Epiphanes was 1 Mac. i. 2. Marcellinus styles him “wrathful and savage.”—*Sentences,* making use of artifice to seize the estates of his nephew Philometor, and to oppress the Jews. 2 Mac. v. 24. C.

VER. 24. *By.* Heb. “not to his (Alexander's) strength.” Ver. 22.

VER. 25. *Prince:* God.—*Hand of man.* He confessed that he was justly punished. 1 Mac. vi. 10.

VER. 26. *Morning* of this day, or of what shall happen in certain full days. Ver. 14.—*Seal.* When the predictions were to take place soon, they were dated and published. C.—This will remain obscure till after the event. S. Jer.—What regarded the temple, happened in 300 years' time. But it alluded also to anti-christ. S. Greg. Mor. xxx. 12. W.

VER. 27. *Business,* at Susa. Nabuchodonosor had given him the prov' Babylon.

## CHAP. IX.

*Daniel's confession and prayer: Gabriel informs him concerning the seventy weeks to the coming of Christ.*

**I**N the first year of Darius, the son of Assuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans:

2 The first year of his reign I, Daniel, understood by books the number of the years, concerning which the word of the Lord came to Jeremias, the prophet, that seventy years should be accomplished of the desolation of Jerusalem.

3 And I set my face to the Lord, my God, to pray and make supplication with fasting, and sackcloth, and ashes.

4 And I prayed to the Lord, my God, and I made my confession, and said: 'I beseech thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love thee, and keep thy commandments.'

5 'We have sinned, we have committed iniquity, we have done wickedly, and have revolted: and we have gone aside from thy commandments, and thy judgments.'

6 We have not hearkened to thy servants, the prophets, that have spoken in thy name to our kings, to our princes, to our fathers, and to all the people of the land.

7 To thee, O Lord, justice: but to us confusion of face, as at this day to the men of Juda, and to the inhabitants of Jerusalem, and to all Israel, to them that are near, and to them that are far off, in all the countries whither thou hast driven them, for their iniquities, by which they have sinned against thee.

8 O Lord, to us belongeth confusion of face, to our princes, and to our fathers, that have sinned.

9 But to thee, the Lord our God, mercy and forgiveness, for we have departed from thee:

10 And we have not hearkened to the voice of the Lord, our God, to walk in his law, which he set before us by his servants, the prophets.

11 And all Israel have transgressed thy law, and have turned away from hearing thy voice, and the malediction, and the curse, which is written in the book of Moses, the servant of God, is fallen upon us, because we have sinned against him.

12 And he hath confirmed his words which he spoke against us, and against our princes that judged us, that he would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem.

13 As it is written in the law of Moses, all this evil is

<sup>a</sup> A. M. 3467, A. C. 537.—<sup>b</sup> Jer. xxv. 11, and xxix. 10.—<sup>c</sup> 2 Esd. i. 5.—<sup>d</sup> Bar. i. 17.

<sup>e</sup> Deut. xxvii. 14.

CHAP. IX. VER. 1. *Darius, the Mede.* Chap. v. 31. If his reign had commenced at the same time with that of Cyrus, at Babylon, as it is commonly supposed, Daniel would have been under no anxiety respecting the people's liberation, as it took place that year, (C.) though perhaps not at the commencement. H.—Cyrus had now ruled over the Persians above two years, so that the first of Darius at Babylon agrees with the third of his reign over his countrymen. Chap. x. C.—*Assuerus, or Achasuerus,* is not a proper name, but means "a great prince." W.

VER. 2. *Jerusalem.* He read attentively the sacred volumes, particularly the prophecy of Jer. xxv. 11, and xxix. 10. Daniel perceiving that the time of the Jews' deliverance was at hand, prayed with great zeal and confidence. W.

VER. 4. *Covenant.* God never breaks it first. C.

VER. 11. *Fallen, by drops, (stillavit. Deut. xxvii. 13, &c. H.) like an inundation.*

VER. 16. *Against.* Heb. "according to."—*Justice.* Sept. "mercy." Let not the enemy boast that he has ruined thy temple, &c. Ver. 17. C.

come upon us: and we entreated not thy face, O Lord, our God, that we might turn from our iniquities, and think on thy truth.

14 And the Lord hath watched upon the evil, and hath brought it upon us: the Lord, our God, is just in all his works which he hath done: for we have not hearkened to his voice.

15 'And now, O Lord, our God, who hast brought forth thy people out of the land of Egypt, with a strong hand, and hast made thee a name as at this day: we have sinned, we have committed iniquity,

16 O Lord, against all thy justice: let thy wrath and thy indignation be turned away, I beseech thee, from thy city, Jerusalem, and from thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem, and thy people, are a reproach to all that are round about us.

17 Now, therefore, O our God, hear the supplication of thy servant, and his prayers: and show thy face upon thy sanctuary, which is desolate, for thy own sake.

18 Incline, O my God, thy ear, and hear: open thy eyes, and see our desolation, and the city upon which thy name is called: 'for it is not for our justifications that we present our prayers before thy face, but for the multitude of thy tender mercies.'

19 O Lord, hear: O Lord, be appeased: hearken, and do: delay not, for thy own sake, O my God: because thy name is invoked upon thy city, and upon thy people.

20 Now while I was yet speaking, and praying, and confessing my sins, and the sins of my people of Israel, and presenting my supplications in the sight of my God, for the holy mountain of my God:

21 As I was yet speaking in prayer, behold the man, Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice.

22 And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand.

23 From the beginning of thy prayers the word came forth: and I am come to show it to thee, because thou art a man of desires: therefore, do thou mark the word, and understand the vision.

24 'Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and

<sup>f</sup> Bar. i. 1; Exod. xiv. 22.—<sup>g</sup> Jer. xxv. 29; Psal. xlvi. 2, 9, and ci. 8.—<sup>h</sup> Supra, viii. 16.

<sup>i</sup> Matt. xxiv. 15; John i. 45.

VER. 21. *The man, Gabriel.* The angel Gabriel in the shape of a man. Ch. Chap. viii. 16.

VER. 24. *Seventy weeks* (viz. of years, or seventy times seven, that is, 490 years) are shortened; that is, fixed and determined, so that the time shall be no longer. Ch.—This is not a conditional prophecy. Daniel was solicitous to know when the seventy years of Jeremias would terminate. But something of far greater consequence is revealed to him, (W.) even the coming and death of the Messiah, four hundred and ninety years after the order for rebuilding the walls should be given, (C.) at which period Christ would redeem the world, (W.) and abolish the sacrifices of the law. C.—*Finished, or arrive at its height by the crucifixion of the Son of God (Theod.); or rather sin shall be forgiven. Heb. "to finish crimes, to seal (cover or remit) sins, and to expiate iniquity."*

VER. 25. *Word, &c.* That is, from the twentieth year of king Artaxerxes, when, by his commandment, Nehemias rebuilt the walls of Jerusalem. 2 Esd. ii. From which time, according to the best chronology, there were just sixty-nine

prophecy may be fulfilled ; and the Saint of saints may be anointed.

25 Know thou, therefore, and take notice : that from the going forth of the word, to build up Jerusalem again, unto Christ, the prince, there shall be seven weeks, and sixty-two weeks : and the street shall be built again, and the walls, in straitness of times.

26 And after sixty-two weeks Christ shall be slain : and the people that shall deny him shall not be his. And a people, with their leader, that shall come, shall destroy the city, and the sanctuary : and the end thereof shall be waste, and after the end of the war the appointed desolation.

27 And he shall confirm the covenant with many, in one week : and in the half of the week the victim and the sacrifice shall fail : and there shall be in the temple the abomination of desolation : and the desolation shall continue even to the consummation, and to the end.

## CHAP. X.

*Daniel, having humbled himself by fasting and penance, seeth a vision, with which he is much terrified : but he is comforted by an angel.*

**I**N the third year of Cyrus, king of the Persians, a word was revealed to Daniel, surnamed Baltassar, and a true word, and great strength : and he understood the word : for there is need of understanding in a vision.

2 In those days I, Daniel, mourned the days of three weeks.

3 I eat no desirable bread, and neither flesh, nor wine, entered into my mouth, neither was I anointed with ointment : till the days of three weeks were accomplished.

4 And in the four and twentieth day of the first month, I was by the great river, which is the Tigris.

5 And I lifted up my eyes, and I saw : and behold a man clothed in linen, and his loins were girded with the finest gold :

6 And his body was like the chrysolite, and his face as the appearance of lightning, and his eyes as a burning

\* A. M. 3478, A. C. 536.

weeks of years, that is, 483 years, to the baptism of Christ, when he first began to preach and execute the office of Messias. Ch.—The prophecy is divided into three periods ; the first of forty-nine years, during which the walls were completed (they had been raised in fifty-two days, (2 Esd. vi. 15,) but many other fortifications were still requisite) ; the second of four hundred and thirty-four years, at the end of which Christ was baptized, in the 15th of Tiberius ; the third of three years and a half, during which Christ preached. In the middle of this last week the ancient sacrifices became useless, (C.) as the true Lamb of God had been immolated. Theod.—A week of years denotes seven years, as Lev. xxv., and thus seventy of these weeks would make four hundred and ninety years. V. Bede. Rat. Temp. 6, &c. W. C.—All the East was persuaded that a great king should arise about the time ; when our Saviour actually appeared, and fulfilled all that had been spoken of the Messias. C. Diss.—Ferguson says, “We have an astronomical demonstration of the truth of this ancient prophecy, seeing that the prophetic year of the Messias being cut off was the very same with the astronomical.” In a dispute between a Jew and a Christian, at Venice, the Rabbi who presided . . . put an end to the business by saying, “Let us shut up our Bibles ; for if we proceed in the examination of this prophecy, it will make us all become Christians.” Watson, Let. 6.—Hence probably the Jews denounce a curse on those who calculate the times, (H.) and they have purposely curtailed their chronology. C.—*Times, &c., (angustia temporum,)* which may allude both to the difficulties and opposition they met with in building, and to the shortness of the time in which they finished the wall, viz. fifty-two days. Ch.

VER. 26. Weeks, or four hundred and thirty-eight years, which elapsed from the twentieth of Artaxerxes to the death of Christ, according to the most exact chronologists. C.—Slain. Prot. “cut off, but not for himself, and the people of the prince that,” &c. H.—S. Jerom and some MSS. read, *Christus, et non erit eis.* The sense is thus suspended. The Jews lose their prerogative of being God’s people. C.—Christ will not receive them again. S. Jer.—Gr. “the unction shall be destroyed, and there shall not be judgment in him.” The priesthood and royal

lamp : and his arms, and all downward even to the feet, like in appearance to glittering brass : and the voice of his word like the voice of a multitude.

7 And I, Daniel, alone saw the vision : for the men that were with me saw it not : but an exceeding great terror fell upon them, and they fled away, and hid themselves.

8 And I, being left alone, saw this great vision : and there remained no strength in me, and the appearance of my countenance was changed in me, and I fainted away, and retained no strength.

9 And I heard the voice of his words : and when I heard I lay in a consternation upon my face, and my face was close to the ground.

10 And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands.

11 And he said to me : Daniel, thou man of desires, understand the words that I speak to thee, and stand upright : for I am sent now to thee. And when he had said this word to me, I stood trembling.

12 And he said to me : Fear not, Daniel : for from the first day that thou didst set thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard : and I am come for thy words.

13 But the prince of the kingdom of the Persians resisted me one and twenty days : and behold Michael, one of the chief princes, came to help me, and I remained there by the king of the Persians.

14 But I am come to teach thee what things shall befall thy people in the latter days, for as yet the vision is for days.

15 And when he was speaking such words to me, I cast down my countenance to the ground, and held my peace.

16 And behold as it were the likeness of a son of man touched my lips : then I opened my mouth and spoke, and said to him that stood before me : O my lord, at the sight of thee my joints are loosed, and no strength hath remained in me.

dignity is taken from the Jews. Theod.—The order of succession among the high priests was quite deranged, while the country was ruled by the Romans, and by Herod, a foreigner. C.—Leader. The Romans, under Titus. Ch. C.

VER. 27. Many. Christ seems to allude to this passage, Matt. xxvi. 28. He died for all ; but several of the Jews, particularly, would not receive the professed grace. C.—*Of the week.* or in the middle of the week, &c. Because Christ preached three years and a half ; and then, by his sacrifice upon the cross, abolished all the sacrifices of the law. Ch.—Temple. Heb. “the wing,” (C.) or pinnacle, (H.) the highest part of the temple. C.—Desolation. Some understand this of the profanation of the temple by the crimes of the Jews, and by the bloody faction of the zealots. Others, of the bringing in thither the ensigns and standard of the pagan Romans. Others, in fine, distinguish three different times of desolation : viz. that under Antiochus ; that when the temple was destroyed by the Romans and the last near the end of the world, under antichrist. To all which, as they suppose, this prophecy may have a relation. Ch.

CHAP. X. VER. 1. Third. This concurs with the first of Darius. Cyrus then reigned in Persia, and the king is here often mentioned, as the vision happened near it, on the banks of the Tigris. Only twenty-one days had elapsed since the former. C.

VER. 13. The prince, &c. That is, the angel guardian of Persia ; who, according to his office, seeking the spiritual good of the Persians, was desirous that many of the Jews should remain among them. Ch.—S. Jerom, &c. explain it of the angel guardian. W.—Each country has an archangel over it, as individuals have an angel. Others assert that this was an evil angel ; for how could a good one oppose so long the will of God ? Yet this argument may be retorted, as evil spirits themselves must comply. It seems, therefore, that Cyrus was exhorted by the good angels to invade the Chaldeans, and thus to liberate God’s people. He was afraid of the hazardous attempt, and free-will may resist the inspirations of God.—One, or “prince.” C.—Michael, and the guardian of Daniel, joined their prayers for the liberation of the Jews. Ver. 20. W.